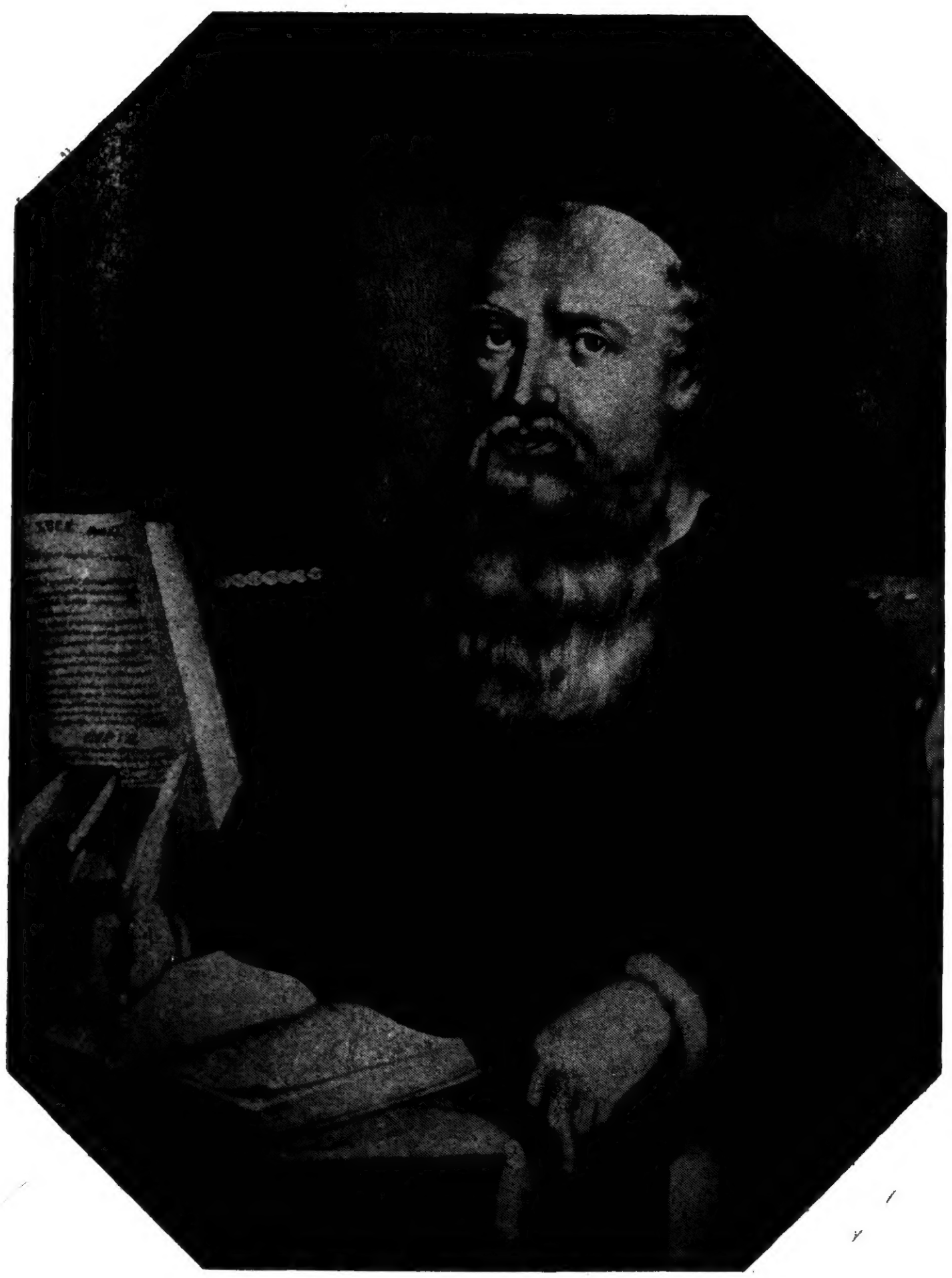


MENNO SIMONS.

Born 1492. Died 1559.

Mennonite Year Book and Almanac

For 1898.

PUBLISHED BY THE

EASTERN MENNONITE CONFERENCE.

PUBLICATION COMMITTEE:

A. B. SHELLY, Milford Square, Pa.

S. M. ROSENBERGER, Quakertown, Pa.

A. S. SHELLY, Bally, Pa.

PRINTED BY

U. S. STAUFFER, QUAKERTOWN, PA.

Calendar Explanations and Notices.

ECLIPSES FOR YEAR 1898.

In the Year 1898 there will be Six Eclipses—Three of the Sun and Three of the Moon.

THE FIRST IS A PARTIAL ECLIPSE OF THE MOON, January 7th. Visible in Eastern part of North America, in South America, Europe, Asia and Africa.

Eastern States.	Central States.	Western States.
Moon enters Penumbra at 5 o'clock 01 minutes, p. m.	4 o'clock 21 min. p. m.	3 o'clock 41 min. p. m.
Moon enters Shadow " 6 " 50 " p. m.	6 " 10 " p. m.	5 " 30 " p. m.
Middle of Elipse " 7 " 37 " p. m.	6 " 57 " p. m.	6 " 17 " p. m.
Moon leaves Shadow " 8 " 25 " p. m.	7 " 45 " p. m.	7 " 05 " p. m.
Moon leaves Penumbra " 10 " 13 " p. m.	9 " 33 " p. m.	8 " 53 " p. m.

THE SECOND IS A TOTAL ECLIPSE OF THE SUN, January 22nd, at 2 o'clock 39 minutes in the morning. Invisible here,—Visible in Eastern Europe, Asia, Africa, and the Indian Ocean.

THE THIRD IS A PARTIAL ECLIPSE OF THE MOON, July 3rd, at 4 o'clock, 19 minutes in the afternoon. Invisible here Visible generally in Europe, Asia and Africa.

THE FOURTH IS AN ANNULAR ECLIPSE OF THE SUN, July 18th, at 2 o'clock, 08 minutes in the afternoon. Invisible here. Visible in Southern part of South America, New Zealand and in the South Pacific Ocean.

THE FIFTH IS A PARTIAL ECLIPLE OF THE SUN, December 13th, at 7 o'clock, 00 minutes in the morning. Invisible here.

THE SIXTH IS A TOTAL ECLIPSE OF THE MOON, December 27th. Visible generally throughout North and South America, Europe, Asia and Africa. The Moon rises Eclipsed.

Eastern States	Central States.	Western States.
Moon enters Penumbra at 3 o'clock 35 minutes p. m.	2 o'clock 55 min. p. m.	2 o'clock 15 min. p. m.
Moon enters Shadow " 4 " 50 " p. m.	4 " 10 " p. m.	3 " 30 " p. m.
Total Ec'ipse begins " 6 " 00 " p m.	5 " 20 " p. m.	4 " 40 " p. m.
Middle of the Eclipse " 6 " 44 " p. m.	6 " 04 " p. m.	5 " 24 " p. m.
Total Eclipse ends " 7 " 29 " p. m	6 " 49 " p. m.	6 " 09 " p m.
Moon leaves Shadow " 8 " 38 " p. m.	7 " 58 " p. m.	7 " 18 " p. m.
Moon leaves Penumbra " 9 " 53 " p. m.	9 " 13 " p. m.	8 " 33 " p. m.

In the Jewish Era the year 5659 commences at sunset, September 16th, 1898.

In the Mohammedan Era the year 1316 begins on the 22nd day of May, 1898.

The Sun (☉) is called the Governing Planet this Year.

THE FOUR SEASONS OR CARDINAL POINTS.

Spring Begins	☉ Enters ♈	March	20th	at 9 o'clock a. m.
Summer Begins	☉ Enters ♋	June	21st	at 5 o'clock a. m.
Autumn Begins	☉ Enters ♎	Sept.	22nd	at 7 o'clock p. m.
Winter Begins	☉ Enters ♑	Dec.	21st	at 2 o'clock p. m.

MOVABLE FESTIVALS.

Shrove Tuesday	Feb.	22nd.
Ash Wednesday	Feb.	23rd.
Good Friday	Apr.	8th.
Easter Day	Apr.	10th.
Ascension Day	May	19th.
Whitsuntide	May	29th.
Trinity Sunday	June	5th.
Corpas Christi	June	9th.

CHRONOLOGICAL CYCLES.

Dominical Letter	B
Epact	7
Lunar Cycle or Golden Number	18
Solar Cycle	3
Roman Indiction	11
Julian Period	6611

EMBER DAYS.

1. March 2nd.	3. September 21st.
2. June 1st.	4. December 21st.

The Calculations in this Almanac are made to Solar or Apparent time. To this add the Equation in the Hour Table when the Sun is "Slow" and subtract it when "Fast" for mean or clock time.

Calculations by L. J. HEATWOLE, Dale Enterprise, Rockingham Co., Va.

January.

O New Year, teach us faith!
The road of life is hard; [scathe,
When our feet bleed and scourging winds us
Point thou to Him whose visage was more
Than any man's; who saith, [marred
"Make straight paths for your feet," and to the oppressed.
"Come ye to me and I will give you rest."

31 DAYS.

Come, New Year like a friend,
And whether bright thy face
Or dim with clouds we cannot comprehend,
We'll hold our patient hands, each in his place,
And trust thee to the end,
Knowing thou leadest onward to those spheres
Where there are neither days, nor months, nor years.
—*Dinah Muloch Craik.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Sat	Behold the Lamb! John 1: 29-37.	1	7 13	12 50	♑ 13	☿ in ♑ ☿ in Perihel. ☽	4	7 23	4 37
1.		**Jesus and John** Matt. 3: 7 17.		Sunday after New Year. Matt. 2: 13-23; 1 Pet. 4: 12-19.			**Day's length, 9 hours, 14 min.**			
2	Sun	ent before. John 3: 23-36.	2	7 58	1 58	♑ 26	⊕ in Perihelion	4	7 23	4 37
3	Mon	Jesus Tempted. Matt. 4: 1-11.	3	8 46	3 1	♑ 9	Sirius south 11 40	5	7 23	4 37
4	Tues	"Not by bread alone." Deut. 8: 1-6.	4	9 36	4 27	♑ 22	☾ in Apogee	5	7 22	4 37
5	Wed	The tempter. 1 Peter 5: 6-11.	5	10 26	5 32	♒ 5	♂ ☿ ☾, ♃ south 1 27	6	7 22	4 38
6	Thur	Safety of the godly. Ps. 91: 1-12.	6	11 17	6 30	♒ 19	♂ ☿ ☉, inferior	6	7 21	4 39
7	Frid	Enduring temptation. James 1: 12-17.	7	Morn.	☾ R.	♓ 3	7) ☾ Eclip. vis. ♏	7	7 20	4 40
8	Sat	Tempted, but without sin. Heb. 4: 11-16.	8	12 7	6 10	♓ 18	Orion so. 10 31	7	7 20	4 40
2.		**Jesus Tempted. Mark 4: 1-11.**		1st Sunday after Epiphany Luke 2: 41-52; Rom. 12: 1-5			**Day's length, 9 hours, 20 min.**			
9	Sun	Able to help. Heb. 2: 9 18.	9	12 55	7 32	♑ 3	Arcturus rises 9 24	7	7 19	4 41
10	Mon	Beginning of Jesus' Ministry. Matt. 4; 17—25.	10	1 41	8 40	♑ 18	♂ ☿ ♀	8	7 19	4 41
11	Tues	Philip and Nathanael. John 1: 43-51	11	2 26	9 34	♑ 3	☿ Great Hel. Lat. N.	8	7 18	4 42
12	Wed	Teaching with authority. Mark 1: 21 28.	12	3 10	10 25	♑ 18	Rigal souths 9 31 ♌	9	7 18	4 42
13	Thur	God's anointed. Acts 10: 34-43.	13	3 54	11 14	♐ 2	♂ ☿ ♂	9	7 17	4 43
14	Frid	Gracious words. Luke 4: 14-22.	14	4 39	Morn.	♐ 16	♂ ♃ ☾	9	7 17	4 43
15	Sat	The message rejected. Luke 4: 23-32.	15	5 25	12 30	♑ 0	15) 7☉ souths 7 54	10	7 16	4 44
3.		**Beginning of the Ministry of Jesus. Mark 4: 17-25.**		2d Sunday after Epiphany Matt. 3: 13-17; Rom. 12: 6-16.			**Day's length, 9 hours, 28 min.**			
16	Sun	The great Physician. Luke 4: 33-44.	16	6 17	1 36	♑ 13	♃ rises 5 10	10	7 15	4 45
17	Mon	The Beatitudes. Matt. 5: 1-12.	17	7 12	2 54	♑ 26	☿ stationary	10	7 14	4 46
18	Tues	A guiding light. Matt. 5: 13-20.	18	8 13	3 40	♐ 9	♂ ♅ ☾, ♂ ♄ ☾	11	7 13	4 47
19	Wed	Perfection of love. Matt. 5: 38-48.	19	9 16	4 35	♐ 22	Pollus souths 10 30	11	7 12	4 48
20	Thur	Blessings in disguise. Luke 6: 20-28.	20	10 21	5 28	♐ 4	♂ ☿ ☽, ☉ Enters ♑ ☽	11	7 12	4 48
21	Frid	Blessing of obedience, Ps. 119: 1-16.	21	11 24	6 22	♐ 16	♀ rises 6 20	12	7 11	4 49
22	Sat	Motive for love. 1 John 4: 4-12.	22	12 23	☽ S.	♐ 28	22)☉ Eclip. invis.	12	7 10	4 50
4.		**The Beatituds. Matt. 5: 1-12.**		3rd Sunday after Epiphany. Matt 8: 1-13; Rom. 12: 17-21.			**Day's length, 9 hours, 40 min.**			
23	Sun	Walking in light. 1 John 2: 1-11.	23	1 17	6 40	♑ 10	Orion souths 9 23	12	7 9	4 51
24	Mon	How to Pray. Matt. 6: 5-15.	24	2 7	7 35	♑ 22	♃ stationary	13	7 8	4 52
25	Tues	Encouragement to prayer. Matt. 7: 7-12.	25	2 54	8 40	♒ 4	Regulus rises 6 46 ♌	13	7 7	4 53
26	Wed	Believing prayer. James 1: 1-8.	26	3 39	9 38	♒ 16	Spica rises 11 17	13	7 6	4 54
27	Thur	True and false prayer. Luke 18: 9-14.	27	4 23	10 39	♒ 28	Aldebaran so. 7 40	13	7 5	4 55
28	Frid	In Christ's name. John 16: 23-33.	28	5 8	11 40	♓ 10	7☉ sets 6 54	13	7 4	4 56
29	Sat	A merciful God. Psalm 86: 1-10.	29	5 53	Morn.	♓ 22	29) Sirius so. 9 53	13	7 3	4 57
5.		**How to Pray. Matt. 6: 5-15.**		4th Sunday after Epiphany Matt. 8: 23-27; Rom. 13: 8-10.			**Day's length, 9 hours, 54 min.**			
30	Sun	Abundant goodness. Psalm 145: 8-19.	30	6 40	12 45	♑ 4	Rigel souths 8 24	14	7 2	4 58
31	Mon	Our Father's care. Matt. 6: 24-34.	31	7 30	1 50	♑ 17	♃ souths 1 38	14	7 1	4 59

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 7 at 7 o'clock 26 min.	6 o'clock 46 min.	6 o'clock 06 min. p. m.
Last Quarter	" " 15 " 10 " 46 "	10 " 06 "	9 " 28 " a. m.
New Moon	" " 22 " 2 " 27 "	1 " 47 "	1 " 07 " a. m.
First Quarter	" " 29 " 11 " 35 "	10 " 55 "	10 " 15 " a. m.

The Bible Readings.

As in our former issues, so again this year we bring on our calendar pages a list of topical selections for daily Bible reading for the year. For this list we are indebted to the *International Bible Reading Association*, whose General Secretary, Mr. C. Waters, of London, England, has kindly furnished us with an advance copy of the list for use in the Year Book. It is the hope of the publishers thus to aid in stimulating the forming of the habit of regular and systematic Bible study among our people. May the number of those increase who find the daily bread for their soul-life as indispensable as that for the body. The association above mentioned supplies aids to this daily study of the word which are very stimulating and helpful. We give below a full statement of the object and plan of the association and cherish the hope that many may avail themselves of the advantages it offers to its members. And we would kindly ask that all Branches formed by readers of this Year Book be reported to A. S. Shelly, Bally, Pa.

INTERNATIONAL BIBLE READING ASSOCIATION.

THE OBJECT of this Association is to promote the more general and regular use of God's Word, as a book for home study and a guide in daily life, and also to help Sunday School Teachers and Scholars in the preparation and study of the Sunday School Lesson.

THE PLAN of reading is TOPICAL—the subject for each week's study being the International Lesson for the following Sunday, and the daily reading is thus made practically beneficial to a large body of Sunday School Teachers and Scholars in all parts of the world. The daily readings selected by the Association have met with the approval of many of the best-known Sunday School workers in the United States, and are published in the periodicals of several denominations.

THE ADVANTAGES of the plan are many. It provides one of the best means of preparation by Teachers and Scholars; it secures the interest of parents; it is a daily reminder of the Sunday associations, and secures the continuity of study when absent from the class. The relation of the daily readings to the Sunday topic also leads to reflection, and thus renders the reading more effective

A "BRANCH" may be formed by not less than ten members in any Church, Sunday School, &c. The Secretary's duties are to conduct the correspondence, keep a register of the members, and to sign and issue the Cards and monthly "Hints," &c. The office is in many cases efficiently filled by ladies.

THE MEMBERS include Pastors, Teachers, Parents, Scholars, and any others who undertake to read the daily portions, and subscribe three cents annually if connected with a Branch, or six cents if not. Members are enrolled at any time, but all subscriptions must be renewed at the close of the year. Each member receives a card of membership, monthly leaflets containing "Hints" on the daily readings, and quarterly illustrated "Circular Letters."

The fact that the readings are accepted for publication in the Sunday School periodicals of several denominations is a guarantee of their excellence, but there are important reasons why every reader should be a *member of the Association*. Those who are enrolled as members will have a strong incentive to regularity in reading, and their association with so many others in all parts of the world will add interest to the obligation. The receipt of the "Hints" every month from the Secretary will be a frequent reminder of duty, and abundant testimony proves that these brief words of counsel are also practically helpful.

THE PROGRESS of the Association has been very gratifying. It was commenced in 1882, and has for several years increased at the rate of 50,000 members per annum. The membership for 1896 is indicated by the issue of nearly ***600,000*** English Cards.

A BRANCH MAY BE FORMED by any friend obtaining the consent of ten or more to become members. Application should then be made to one of the District Secretaries mentioned below, enclosing Subscriptions (three cents each), and giving particulars of the Church or Sunday School, &c., with which the Branch is to be associated. Individuals can become members, and may obtain Cards in the same way, enclosing six cents for Subscription. The "Hints," &c., are sent quarterly, and post paid to Branch Secretaries and individual members.

Applications for Membership Cards may be made to either of the following honorary District Secretaries:

MR. W. SHAW, 646 Washington street, Boston, Mass.
MRS. R. W. SALTER, 1250 Monroe street, Chicago.

February.

Blow, blow, thou winter wind—
Thou art not so unkind
As man's ingratitude;
Thy tooth is not so keen,
Because thou art not seen,
Although thy breath be rude.

28 DAYS.

Freeze, freeze, thou bitter sky—
Thou dost not bite so nigh
As benefits forgot;
Though thou the waters warp
Thy sting is not so sharp
As friend remembered not.
—*Shakespeare.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Tues	Confidence in God. Psalm 23.	32	8 20	2 54	♍ 0	☾ in Apogee ♋	14	6 59	5 1
2	Wed	Testimony of experience. Ps. 34: 1-11.	33	9 10	3 53	♍ 14	Orion souths 8 44	14	6 58	5 2
3	Thur	The Lord delivereth. Ps. 34: 12-22.	34	10 1	4 53	♍ 27	Arcturus rises 9 48 ♌	14	6 57	5 3
4	Frid	A safe keeper. Psalm 91: 9-16.	35	10 50	5 50	♎ 11	♀ in Aphelion, ☿ in ♍	14	6 56	5 4
5	Sat	God's care for sparrows. Luke 12: 1-7	36	11 37	6 41	♎ 26	♃ souths 3 38	14	6 55	5 5
6.		**Our Father's Care.** Matt. 6: 24-34.		Septuagesima. Matt. 20. 1-16; 1 Cor. 3: 24-27			**Day's length, 10 hours, 10 min.**			
6	Sun	Without care. Phil. 4: 1-9.	37	Morn.	☾ R.	♐ 11	6) Sirius so. 9 17	14	6 54	5 6
7	Mon	The call of Matthew. Matt. 9: 9-17.	38	12 23	6 15	♐ 26	Rigel souths 7 43	14	6 53	5 7
8	Tues	Another Publican called. Luke 19: 1-10	39	1 8	7 30	♑ 11	Aldebaran so. 7 2 ♉	15	6 52	5 8
9	Wed	Christ's call obeyed. Mark 1: 14-20.	40	1 52	8 45	♑ 26	♃ rises 9 20	15	6 51	5 9
10	Thur	A friend of sinners. Luke 7: 29-35.	41	2 37	9 59	♒ 11	♂ ♃ ☾	15	6 50	5 10
11	Frid	Much forgiven. Luke 7: 36-50.	42	3 34	11 10	♒ 26	♂ ☿ ♂	15	6 48	5 12
12	Sat	Joy in heaven. Luke 15: 1-10.	43	4 14	Morn.	♓ 10	Spica rises 10 11	15	6 47	5 13
7.		**The call of Matthew.** Matt 9: 9-17.		Sexagesima. Luke 8: 4-15; 2 Cor. 12: 1-10.			**Day's length, 10 hours, 26 min.**			
13	Su	From darkness to light. 1 Pet. 2: 1-10.	44	5 7	12 28	♓ 23	13) ☉ souths 5 55	15	6 46	5 14
14	Mon	The Twelve sent forth. Matt. 10: 1-15.	45	6 4	1 35	♈ 6	♂ ♄ ☾, ♂ ☿ ☾	14	6 44	5 16
15	Tues	A dark prospect. Matt. 10: 16-23.	46	7 5	2 35	♈ 19	♂ ♀ ☉-Superior	14	6 43	5 17
16	Wed	A great helper. Matt. 10: 24-33.	47	8 7	3 30	♉ 2	Regulus so. 12 4 ♌	14	6 42	5 18
17	Thur	Worthy followers. Matt. 10: 34-42.	48	9 9	4 10	♉ 14	☾ in Perigee	14	6 41	5 19
18	Frid	Prepared and sent. Jer. 1: 7-19.	49	10 8	5 8	♉ 26	♂ ♂ ☾	14	6 39	5 21
19	Sat	"Go, Preach!" Acts 8: 1-8.	50	11 3	5 52	♊ 8	♂ ☿ ☾, ☉ Enters ♊	14	6 38	5 22
8.		**The Twelve sent Forth** Matt. 10: 1-15.		Quinquagesima or Estomihi Luke 18: 31-43; 1 Cor. 13: 1-13.			**Day's length, 10 hours, 44 min.**			
20	Sun	Into all the world. Mark 16: 14-20.	51	12 1	☽ S.	♊ 20	20) ♂ ♀ ☾	14	6 37	5 22
21	Mon	Warning and Invitation. Matt. 11: 20-30	52	12 42	6 32	♋ 2	□ ☿ ☉ ♍	14	6 36	5 24
22	Tues	Exhortation. Isa. 1: 16-20.	53	1 29	7 25	♋ 13	☉ sets 12 48	14	6 34	5 26
23	Wed	Responsibility of privileges. Luke 12: 41-48.	54	2 14	8 24	♋ 25	♃ souths 2 23	14	6 33	5 27
24	Thur	Despised but chosen. 1 Cor. 1: 20-31.	55	2 59	9 20	♌ 7	Spica rises 9 25	14	6 32	5 28
25	Frid	Gracious invitation. Isa. 55: 1-11.	56	3 46	10 25	♌ 19	Capella souths 6 32	13	6 31	5 29
26	Sat	A waiting guest. Rev. 3: 14-22.	57	4 33	11 36	♌ 7	♀ Great Hel. Lat. S.	13	6 29	5 31
9.		**Warning and Invitation** Matt. 11: 20-30.		Invocavit. Matt. 4: 1-11; 2 Cor. 6: 1-10.			**Day's length, 10 hours, 54 min.**			
27	Sun	None cast out. John 6: 29-40.	58	5 22	Morn.	♍ 19	Vega rises 11 8	13	6 28	5 32
28	Mon	Jesus and the Sabbath. Matt. 12: 1-13.	59	12	12 40	♎ 8	28) Ψ stationary	13	6 27	5 33

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 6 at 1 o'clock 26 min.	12 o'clock 46 min.	12 o'clock 06 min. p. m.
Last Quarter	" " 13 " 7 " 37 "	6 " 57 "	6 " 17 " p. m.
New Moon	" " 20 " 2 " 42 "	2 " 02 "	1 " 22 " p. m.
First Quarter	" " 28 " 6 " 15 "	5 " 35 "	5 " 55 " a. m.

Venus (♀) is in superior conjunction with the Sun on the 15th, and changes from morning star to evening star.

Denk, the Reformer.

A shining light in the time of the Reformation among the baptist sect afterwards called Mennonites, was Hans Denk. Denk was a contemporary of Menno Simon, Casper Schwenkfeld, and of Luther. Some years before Menno, who lived in north Germany, came out and identified himself with the Anabaptists, so-called by their enemies, but who afterward took their name from him, Denk and a number of other teachers and defenders of the same faith were doing valiant service in south Germany. Van der Smissen in his history says:

Johannes Denk was born in Bavaria, had studied in Basel and worked as corrector in a book printing establishment, where he published an important work, a grammar of the Greek language, the introduction of which is written in Greek verse. Oecolampadius recommendcd him as rector of the St. Sebald School in Nuremburg, where he found kindred spirits, both in the remnants of the old Brethren congregation, and in the friends of the pious, learned, and respected Johann von Staupitz, to which number belonged the poet and shoemaker, Hans Sachs. From the pen of Denk we have an account of a triangular discussion between a Lutheran, an Evangelical, and a Catholic, which gives us an insight into the religious situation of those times. The prevailing rottenness of morals among the people, caused Denk to take sides as an Evangelical against the Lutheran teaching on the subject of faith and to insist on a decided Christian life. This brought upon him the hatred of Osiander, then powerfully influential in Nuremburg.

On January 21, 1525, an order was promulgated, "that the magister Johann Denk must leave the city before night and not let himself be seen within 10 miles of the place." Though the Lutheran ministers in their answer to Denk's confession, admitted "that he means well, and that his words were written in such a Christian sense that one might tolerate his meaning," still he was followed wherever he went with hateful reports representing him as a dangerons and pernicious person, and so he strayed about till he found rest for a time in St. Gallen. Ossiander his principal persecutor afterwards was converted to Denk's teaching on faith and works, and in turn suffered persecution from the Lutherans just as Denk had suffered from him.

In St. Gallen Denk learned to know the Baptists but did not yet join them. Vadian who here met him says of him: "In Denk, that distinguished young man, all the talents were so prominently developed that he overmatched his years and seemed greater than himself." Kessler, the chronicler of St. Gallen says of him: "He was a very learned, eloquent, yet humble person, well versed in the Hebrew language. This man was excellently trained in the words of Holy Scripture, and in the three principal languages sufficiently versed. In person he was tall, very friendly, and chaste in his life, indeed deserving high praise if he had not polluted his mind and his doctrine with such terrible heresies."

Afterwards he came to Augsburg where the learned Balthaser Huebmaier won him into the ranks of the Baptists. He in turn won over two monks, Siegmund Salminger and Jacob Dachser. These were made deacons in the congregation which grew so rapidly that in 1527 it counted 1100 souls, mostly of the lower classes though there were also prominent merchants and patricians among the members. Among these Eitelhans Langenmantel, whose father had been fourteen times burgomaster of Augsburg, distinguished himself as a speaker and writer also of hymns. "Denk's work," says Rhegius, his bitter opponent, "soon spread like a cancer."

A contemporary, Ambrosius Blaurer, confesses: "We ourselves are greatly to blame. With us the thought of true repentance is so distasteful that our teaching itself must come under suspicion. Work and life become repulsive to me when I consider the condition of many nominally Christian cities in which there is hardly a trace of real conversion to be found. Christian liberty is made by a godless explanation into a license to do evil. Every one speaks of the mercy of the Savior, but here is no one that does not rebel against the mortifying of the flesh, against the cross and suffering, and against Christian submission." A Lutheran minister writes: "All kinds of debauchery has increased with us the longer the worse, until we have no more fear either before God or man." Is it any wonder that under such circumstances Denk and his brethren with their earnest insistence upon a pure godly life should have found a response and gained an entrance with the more earnest Christians?

Our own ministers and our own missionaries should have their names engraved upon our Breastplate of Intercession.

March.

31 DAYS.

The song of all songs is the song of the spring,
  Which charms the bleak winter away,
When the choiring birds on fluttering wing
  Fill the woodlands with melody gay—
While flowers burst forth from the tomb of their death
To sweeten the air with their breath.

The song of the spring is the song of our youth,
  When the Br degroom comes seeking our love
To garland our souls with flowers of truth,
  And wed them for mansions above—
But if, lost in sweet dreams, we let him pass by,
The spring song must end in a sigh.

—*Geo. C. Lorimer, D. D.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m
1	Tues	The great Healer. Matt. 12: 14–23.	60	7 2	1 45	♍ 22	☾ in Apogee ☋	13	6 25	5 35
2	Wed	The Sabbath a delight. Isa. 58: 8–14.	61	7 52	2 44	♎ 6	□ ♄ ☉	12	6 24	5 36
3	Thur	A day of rest. Jer. 17: 19 27.	62	8 42	3 32	♎ 20	♃ south 1 49	12	6 23	5 37
4	Frid	Sabbath teaching. Acts 13: 42–52.	63	9 29	4 20	♐ 4	Sirius souths 7 38	12	6 21	5 39
5	Sat	Teaching and healing. Luke 13: 10–17.	64	10 16	4 56	♐ 19	Spica rises 8 48	12	6 20	5 40
10.		**Jesus and the Sabbath.** Matt. 12: 1–13.			Reminiscere. Matt. 15: 21–28; 1 Thess 4: 1–7.		**Day's length, 11 hours, 20 min.**			
6	Sun	The Sabbath for man. Mark 2: 23–3, 5.	65	11 2	5 20	♑ 4	☿ Great. Hel. Lat. so.	11	6 19	5 41
7	Mon	The Wheat and the Tares. Matt. 13: 24-33	66	11 47	5 58	♑ 19	Castor souths 8 13	11	6 18	5 42
8	Tues	" " " " " Matt. 13: 34-43	67	Morn.	☾ R.	♒ 5	8) ♅ stationary ♌	11	6 16	5 44
9	Wed	The separation. Matt. 13: 44–52.	68	12 33	7 36	♒ 20	♂ ♃ ☾	11	6 15	5 45
10	Thur	Come! Matt. 25: 31–40.	69	1 20	8 40	♓ 4	□ ♆ ☉	10	6 13	5 47
11	Frid	Depart! Matt. 25: 41–46.	70	2 10	9 36	♓ 18	Regulus souths 10 34	10	6 12	5 48
12	Sat	The Book of Life. Rev. 20: 6–15.	71	3 3	10 44	♈ 2	Vega rises 10 25	10	6 11	5 49
11.		**The Wheat and the Tares.** Matt 13: 24–30, 36–43.			Oculi. Luke 11: 14–28; Eph. 5: 1–10.		**Day's length, 11 hours, 38 min.**			
13	Sun	Home of the righteous. Rev. 21: 1–8.	72	3 59	11 48	♈ 16	♂ ♅ ☾, 7 sets 11 34	9	6 10	5 50
14	Mon	John the Baptist Beheaded Matt. 14: 1-12	73	4 59	Morn.	♈ 29	♂ ♄ ☾, ☾ in Perigee ☋	9	6 8	5 52
15	Tues	Herod mocks Christ. Luke 23: 1–12.	74	6 1	12 25	♉ 11	15) Orion sets 12 28	9	6 7	5 53
16	Wed	Angry with the truth. Jer. 26: 8–15.	75	7 1	12 56	♉ 23	☾ ♂ ☿ ☉	9	6 6	5 54
17	Thur	The searching word. Acts 24: 22–27.	76	8 0	1 45	♊ 5	Aldebaran sets 11 37	8	6 4	5 56
18	Frid	Boldness for truth. Luke 3: 7–20.	77	8 55	2 30	♊ 17	Spica rises 8 0	8	6 3	5 57
19	Sat	Christ's testimony. Luke 7: 19–28.	78	9 46	3 45	♊ 29	♂ ♂ ☾	8	6 2	5 58
12.		**John the Baptist Beheaded.** Matt. 14: 1–12.			Laetare. John 6: 1–15; Gal. 4: 21–31.		**Day's length, 11 hours, 58 min.**			
20	Sun	The martyr's reward. Rev. 20: 1–6.	79	10 34	4 35	♋ 10	☉ ENTERS ♈ D. & N. EQUAL	8	6 0	6 0
21	Mon	Jesus tempted. Matt. 4: 1–11.	80	11 21	5 20	♋ 22	♄ stationary	7	5 59	6 1
22	Tues	Beginning of the Ministry of Jesus. Matt. 4: 17-25.	81	12 6	☽ S.	♌ 4	22d) ♂ ☿ ☾	7	5 58	6 2
23	Wed	The Beatitudes. Matt. 5, 1–12.	82	12 51	7 22	♌ 16	♂ ♀ ☾	7	5 57	6 3
24	Thur	How to pray. Matt. 6: 5 15.	83	1 37	8 20	♌ 28	♃ souths 12 17	7	5 55	6 5
25	Frid	Our Father's care. Matt. 6: 24–34.	84	2 25	9 12	♍ 10	♂ ♃ ☉, ☿ in ♉	6	5 54	6 6
26	Sat	Warning and invitation. Matt. 11: 20-30	85	3 13	10 28	♍ 23	♂ ☿ ♀	6	5 53	6 7
13.		**REVIEW.**			Judica. John 8: 46–59; Heb. 9: 11–15.		**Day's length, 12 hours, 14 min.**			
27	Sun	Jesus and the Sabbath. Matt. 12: 1-13.	86	4 3	11 40	♎ 6	Sirius sets 11 12	6	5 52	6 8
28	Mon	The Woman of Canaan. Matt. 15: 21-31.	87	4 54	Morn.	♎ 19	☾ in Apogee, ♂ ♆ ☾	5	5 51	6 9
29	Tues	Cry of little faith. Matt. 14: 22–33.	88	5 44	12 32	♏ 2	Pollux souths 7 6 ♋	5	5 49	6 11
30	Wed	According to faith. Matt. 9: 27–31.	89	6 33	1 40	♏ 15	30) ☿ in Perihelion	5	5 48	6 12
31	Thur	An urgent plea. Luke 18: 35-43.	90	7 21	2 25	♏ 29	Rigel sets 10 58	4	5 45	6 15

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 8 at 4 o'clock 31 min.	3 o'clock 51 min.	3 o'clock 11 min. a. m.
Last Quarter	" " 15 " 2 " 50 "	2 " 10 "	1 " 30 " a. m.
New Moon	" " 22 " 3 " 39 "	2 " 59 "	2 " 19 " a. m.
First Quarter	" " 30 " 2 " 42 "	2 " 32 "	1 " 22 " a. m.

Jupiter (♃) is in opposition with the sun on the 25th and shines all night.

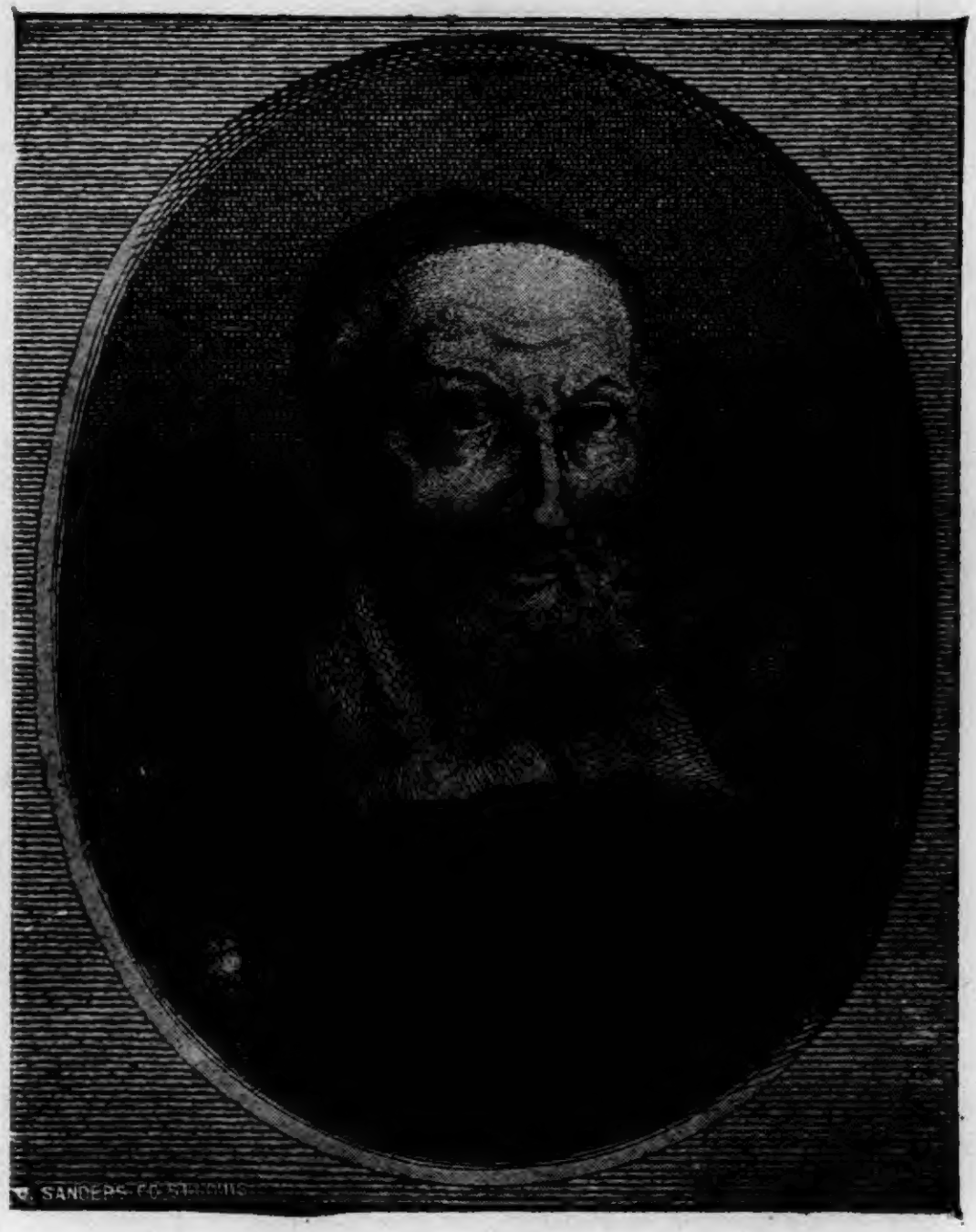
GERHARD ROOSEN,

formerly Minister of the Mennonite Congregation in Hamburg and Altona, Germany.

Born 1612; Died 1711.

Mostly Extracts from a Booklet by Pastor B. C. Roosen.

It is a sketch of a venerable man, who nearly reached a 100 years, which we shall try to give to the reader. His name is not found in the books of the world's history, but we hope it is found written in the book of life and in the hearts of those, who were blessed through him temporarily and spiritually. Barring human weakness he was a faithful steward. If his writings are not to be found in works on literature, they have been often named and for a century used in his denomination in Europe and America.



Gerhard Roosen was a blessed instrument in the service of the Lord by his earnest, pious life, by his strong, consecrated character, and by his zealous love, showing themselves in his faithful pastoral care for his congregation, his large correspondence, his travels visiting many congregations, and in his writings.

Gerhard Roosen came from an old baptist-minded (taufgesinnten) family, which very likely had come from the Waldenses. The first of the family of whom we know, was Kord Roosen, who lived in the territory of Juelich. In that region were many of this faith at that time, before Menno Simon joined their church. He was married and had four children, three sons and one daughter. His wife died and he married again in 1531, but the hatred of his Catholic parents-in-law put before him the alternatives, either to deny his faith or give up his wife and his home. He was faithful to his Lord and fled with his four children of his first wife, poor and needy afoot 150 miles to Holstein, over about the same road by which fifteen years later Menno fled with a sick wife and three children. At that time it cost something to be and remain a member of the much-persecuted baptist-minded church. Kord Roosen settled in a village an hour's walk from Luebeck. Not far from there was the place whereMenno found a retreat, in Wuestenfelde near Oldesloe where he died.

The wife of Kord Roosen had been detained by her parents against her will. A son was born to her after the escape of her husband. She spoke to the boy of his father and his faith, but died before her parents. When in 1554, the grand-parents died young Geerlink Roosen went to seek for his father, but he had died half a year before his son reached the home of his beloved father, whom he had never seen. Geerlink stayed with his brothers and sister. He married a Mennonite widow and had five children, of whom the youngest son, Paul, was the father of Gerhard, the subject of this sketch. The grand-mother of Gerhard was acquainted with Menno and used to speak of him to young Gerhard.

Gerhard or Gerrit, was the oldest son of Paul Roosen and was born on the 8th of March, 1612, in Altona, where his father was a tanner of elk hides. Gerhard's mother was a daughter of Hans Quins, the first Mennonite who came to Ham-

April.

What does the welcome Easter bring?
Carols of joy the children sing,
Praise to One who has died to save,
Hope that springs from an empty grave.

30 DAYS.

It tells of a prison with broken bars,
Of life and beauty beyond the stars.
And when the days of our years are told,
Out of the sepulchre, dark and cold,
God's lilies shall crown the Easter. —*Anon.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Frid	Faith commended. Luke 7: 1–10.	91	8 7	2 58	♑ 13	☿ souths 11 38 ♌	4	5 45	6 15
2	Sat	Salvation through faith. Rom. 10: 1-13.	92	8 53	3 17	♑ 28	Sirius souths 10 54	4	5 44	6 16
14.		**The Woman of Canaan. Matt. 1 : 21–31.**		Palm Sunday. Matt. 21: 1–9; Phil. 2: 5–11			**Day's length, 12 hours, 34 min.**			
3	Sun	Mark's narrative. Mark 7: 24–30.	93	9 38	3 49	♒ 13	Orion sets 11 24	4	5 42	6 18
4	Mon	Peter's confession. Matt. 16: 13–20.	94	10 23	4 17	♒ 28	Regulus souths 9 4 ♌	3	5 41	6 19
5	Tues	Sufferings of Jesus foretold. Matt. 16:21-28	95	11 10	4:54	♓ 13	♂ ☿ ☾	3	5 40	6 20
6	Wed	A second prediction. Mark 9: 30–37.	96	Morn.	☾ R.	♓ 28	♂ Gr. Hel. Lat. S.	2	5 39	6 21
7	Thur	A third prediction. Mark 10: 28–34.	97	12 1	7 50	♈ 12	Ant. rises 10 36	2	5 37	6 23
8	Frid	Good Friday. John 12: 20–26.	98	12 53	9 4	♈ 26	☉ sets 10 2	2	5 36	6 24
9	Sat	"That ye might believe." John 14: 19–29	99	1 50	10 27	♉ 10	☾ in Perigee, ♂ ☿ ☾	2	5 35	6 25
15.		**Sufferings of Jesus Foretold. Matt. 16: 21–28.**		Easter Sunday. Mark 16: 1–8; 1 Cor. 15: 1–20.			**Day's length, 12 hours, 52 min.**			
10	Sun	Easter Sunday Isaiah 53.	100	2 51	11 30	♉ 24	☿ Gr. Elong. E.	1	5 33	6 27
11	Mon	The Transfiguration. Matt. 17: 1–9.	101	3 54	Morn.	♊ 7	♄ rises 11 30 ♋	1	5 32	6 28
12	Tues	The beloved Son. Mark 1: 1–11.	102	4 56	12 20	♊ 19	Vega rises 8 56	☉	5 31	6 29
13	Wed	The Father's testimony. John 5: 19–32.	103	5 55	12 55	♌ 1	13) Spica so. 11 50	F.	5 30	6 30
14	Thur	Peter's remembrance. 2 Peter 1: 15 21.	104	6 51	1 27	♌ 13	☾ Aldeb. sets 9 55	1	5 28	6 32
15	Frid	Glory of Christ. Heb. 1.	105	7 43	1 56	♌ 25	Rigel sets 10 1	1	5 27	6 33
16	Sat	The heavenly glory. Rev. 1: 9–18.	106	8 31	2 23	♍ 7	♂ rises 2 30	1	5 25	6 35
16.		**The Transfiguration. Matt. 17: 1–9.**		Quasimodogeniti. John 20: 19–31; 1 John 5: 4–10.			**Day's length, 13 hours, 10 min.**			
17	Su	God manifested. John 1: 1–14.	107	9 17	2 50	♍ 18	♂ ♂ ☾ ♉	1	5 24	6 36
18	Mon	God's mercy. Matt. 18: 1–14.	108	10 2	3 46	♎ 0	♂ ☿ ♀	1	5 23	6 37
19	Tues	Gaining a brother. Matt. 18: 15–22.	109	11 6	4 12	♎ 12	♃ souths 10 19	1	5 22	6 38
20	Wed	A Lesson on Forgiveness. Matt. 18:23-35	110	12 18	☽ S.	♎ 24	20) ☉ Enters ♎	1	5 21	6 39
21	Thur	As you are forgiven. Eph. 4: 25–32.	111	12 54	8 40	♎ 7	♂ ☿ ☾	1	5 20	6 40
22	Frid	Forbearing and forgiving. Col. 3: 8–15.	112	1 16	9 48	♎ 20	♂ ♀ ☾	1	5 19	6 41
23	Sat	Brotherly love. Rom. 12: 10–21.	113	1 56	10 45	♏ 3	Orion sets 10 6	2	5 18	6 42
17.		**A Lesson on Forgiveness. Matt. 18: 21–35.**		Misericordias Domini. John 10: 12–16; 1 Pet. 2: 21–25.			**Day's length, 13 hours, 24 min.**			
24	Sun	Be merciful! Luke 6: 27–36.	114	2 46	11 10	♏ 16	♂ ♆ ☾, ♀ in ♌	2	5 17	6 43
25	Mon	The Triumphal Entry. Matt. 21: 1–9.	115	3 36	11 52	♏ 29	☾ in Apogee ♍	2	5 16	6 44
26	Tues	" " " Matt. 21: 10–16.	116	4 26	Morn.	♐ 12	Sirius sets 9 24	2	5 15	6 45
27	Wed	Sorrow over Jerusalem. Luke 19: 41–48.	117	5 14	12 29	♐ 26	Antares rises 9 36	3	5 13	6 47
28	Thur	To save the world. John 12: 42–50.	118	6 0	1 4	♑ 10	28) ☽ sets 8 44	3	5 11	6 49
29	Frid	Head over all. Eph. 1: 15–23.	119	6 45	1 48	♑ 24	♃ souths 9 37	3	5 10	6 50
30	Sat	Christ is Lord. Phil. 2: 1–11.	120	7 29	2 25	♒ 8	♂ in Perihelion	3	5 9	6 51

MOON'S PHASES.

	Eastern States.						Central States.				Western States.				
Full Moon	on the	6	at	4	o'clock	21	min.	3	o'clock	41	min.	3	o'clock	01	min. p. m.
Last Quarter	" "	13	"	9	"	30	"	8	"	50	"	8	"	10	" a. m.
New Moon	" "	20	"	5	"	23	"	4	"	43	"	4	"	03	" p. m.
First Quarter	" "	28	"	9	"	07	"	8	"	27	"	7	"	47	" p. m.

burg fleeing on account of his faith from Brabant before the bloody duke of Alba.

It is very likely that by such grand-parents, who for the Lord's sake had left everything dear to them, and by such parents filled with love of their denomination, the young heart of Gerhard was inspired with a love of God and the love of his church, which enabled him to do so much for Christ's Kingdom at home and abroad. Especially his grand-mother, who lived to be 89 years old, related to him the persecutions, sufferings and life of faith of the forefathers. The minister in Altona had been ordained by Menno himself.

When the boy was fifteen years old the thirty years' war reached his home and converted the rich, prosperous, peaceful country almost into a devastated desert. Farms, villages, even whole counties were depopulated, the plague following the war. The wolves became so numerous that they were a terror to the few remaining inhabitants. Gerhard learned a trade in Hamburg and when 24 years old, in 1636, established a trade in hosiery by which he became a wealthy merchant. He was the first manufacturer of hosiery which were then called Kluetjen-goods, Kluetjen being a nick-name for Mennonites because they stuck together like a dumpling.

When Gerhard established a trade in Hamburg the fanatical Lutheran ministers and citizens did not like it and were very suspicious. Several difficulties between them and the Mennonites arose, but could not hinder the Mennonites much.

In September 11, 1640, G. Roosen married Maria Amoury of old Mennonite stock, her father having come from Cologne and being at this time, as well as Roosen's father, deacon of the church in Altona. He was married nearly 55 years and had ten children, four sons and six daughters. Of the latter, four survived him while all the sons and two daughters preceded him in death.

His father, Paul Roosen, died in 1649, and Gerhard was elected deacon. At this time the congregation was passing through great trouble. Seventeen of the members had asked to have allowed or introduced into the congregation immersion, feetwashing, and the keeping of the Lord's Supper in the evening with unleavened bread. To these innovations Gerhard Roosen was strongly opposed and chiefly by his efforts the dompelaars (immersionists) were forced to establish their own church. Though his zeal was not a holy zeal, yet he probably saved the congregation from utter ruin and what he sinned against the dompelaars now, he tried to make good again when later he showed to them much kindness and even did all he could to induce their excellent minister Jacob Denner to become his successor in the large congregation, when Denner's had dwindled down to a few members.

As he had fought against a spirit which laid stress on outward forms and literal interpretation, though several good men represented it; so a little later he had to struggle with the other extreme which disregarded all forms, even the authority of the word of God and favored subjectivism. English Friends or Quakers came to Hamburg and formed a congregation there. In many respects the Friends had the same ideas as the Mennonites, about war and oaths. Even their teaching of the inner word originated with our church, but instead of being counterbalanced by the strict adherence to the revealed word of God, it was carried to extreme and placed above the revealed word. The congregation in Hamburg Altona, lost about ten members and among them a minister with his family. Later on a few more went to the Friends, even an uncle of G. Roosen.

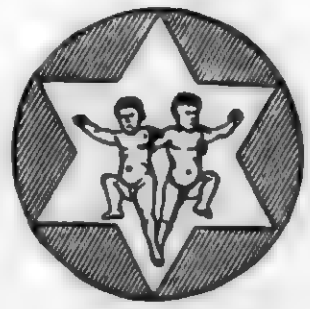
In 1660 he was elected minister and preached his first sermon on April 15, 1660, for which he took as text Micha 6: 8. On the 1st of May he started on an extended tour to Holland, during which he preached several times. He travelled a great deal, preaching wherever there were Mennonites. On the 6th of July, 1663, he was ordained, whereby his zeal for the welfare of the congregation was increased. Never, says his successor, had baptism and the Lord's Supper been served more regularly and more impressively. Valiantly he defended the pure doctrine but at the same time he coupled truth with love. This became his aim more and more. Everywhere in his own congregation and when asked for advice he counseled the mildest measures. In important matters he was never hasty, but always weighed carefully the pro and con, for and against.

Receiving no salary, he had to see to his business and took part in all charitable works, yet he preached over 700 sermons and his heart was fully in his work.

In 1676 the congregation had grown to the number of 250 members and before that time the old meetinghouse did not afford the necessary room, so they concluded to build a new church.

There came a message to the vine,
A whisper to the tree,
The blue-bird saw the secret sign
And merrily sang he!
And like a silver string the brook
Trembled with music sweet—
Enchanting notes in every nook
For echo to repeat.

May.



31 DAYS.

Then bud by bud the vine confessed
The secret it had heard,
And in the leaves the azure breast
Sang the delightful word;
Glad flowers upsprang amid the grass
And flung their banners gay,
And suddenly it came to pass—
God's miracle of May!—

—F. D. Sherman.

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
18.		**The Triumphant Entry.** Matt. 21: 6-16.					Jubilate. John 16: 16-23; 1 Pet. 2: 11-17.		Day's length, 13 hours, 44 min.	
1	Sun	Reasons for the rejoicing John 12: 9-19.	121	8 14	2 58	♐ 23	♂ ☿ ☉–Inferior	♌♋	3 5	7 6 53
2	Mon	The Marriage Feast. Matt. 22: 1-14.	122	8 59	3 15	♑ 8	♃ souths 9 24		3 5	6 6 54
3	Tues	The supper of the Lamb. Rev. 19: 5-10.	123	9 47	3 50	♑ 23	♂ ♃ ☾, ☿ in ♉		3 5	5 6 55
4	Wed	The white robe. Rev. 7: 9-17.	124	10 38	4 10	♒ 7	♃ sets 4 2		3 5	4 6 56
5	Thur	Whosoever will. Rev. 22: 13-21.	125	11 34	4 30	♒ 21	7 ☉ sets 8 17		3 5	3 6 57
6	Frid	Wisdom's invitation. Prov. 9: 1-12.	126	Morn.	☾ R.	♑ 5	6) Spica so. 10 22		4 5	2 6 58
7	Sat	Folly of refusal. Prov. 1: 20-33.	127	12 35	9 14	♑ 19	♂ ♆ ☾, ♂ ♄ ☾		4 5	1 6 59
19.		**The Marriage Feast.** Matt 22: 1-14.					Cantate. John 16: 5-15; James 1: 13-20.		Day's length, 13 hours, 58 min.	
8	Sun	Wicked excuses. Luke 14: 15-24.	128	1 39	10 20	♐ 2	Sirius sets 8 38	♋	4 5	0 7 0
9	Mon	Warning. Matt. 24: 1-14.	129	2 44	11 2	♐ 15	Rigel sets 8 30		4 4	59 7 1
10	Tues	Unexpected. Matt. 24: 32-41.	130	3 47	11 48	♐ 27	Aldebaran sets 8 17		4 4	58 7 2
11	Wed	Watchfulness. Matt. 24: 42-51.	131	4 45	Morn.	♑ 9	Orion Sets 8 56		4 4	57 7 3
12	Thur	Ready and unready. Matt. 25: 1-13.	132	5 39	12 18	♑ 21	12) ♄ souths 1 17		4 4	56 7 4
13	Frid	Expectation. 2 Peter 3: 8-14.	133	6 29	12 50	♒ 3	☿ stationary		4 4	55 7 5
14	Sat	Watch and pray. Mark 13: 28-37.	134	7 16	1 18	♒ 15	♃ souths 8 34	♉	4 4	54 7 6
20.		**Watchfulness.** Matt. 24: 42-51.					Rogate. John 16: 23-30; James 1: 21-27.		Day's length, 13 hours, 58 min.	
15	Sun	Hold fast and repent. Rev. 3: 1-6.	135	8 0	1 42	♒ 27	♂ rises 1 54		4 4	53 7 7
16	Mon	Reward and punishment. Matt. 25:14-30	136	8 44	2 10	♓ 9	♂ ♂ ☾		4 4	52 7 8
17	Tues	The Day of Judgment. Matt. 25: 31-46.	137	9 29	2 47	♓ 21	♃ Gr. Hel. Lat. N.		4 4	51 7 9
18	Wed	Equal judgment. Ezek. 18: 25-32.	138	10 14	3 20	♈ 3	♂ ☿ ☾		4 4	50 7 10
19	Thur	Ascension Day. 2 Thes. 1: 1-10.	139	11 2	3 50	♈ 16	♂ ♀ ♆		4 4	50 7 10
20	Frid	Known by fruit. Matt. 7: 13-23.	140	12 40	☽ S.	♈ 29	20) Spica so. 9 27		4 4	49 7 11
21	Sat	Responsibility of knowledge. Heb. 10. 23-31.	141	1 30	8 47	♍ 12	☉ Enters ♍		4 4	48 7 12
21.		**The Day of Judgment.** Matt. 25: 31-46.					Exaudi. John 15: 26-16: 4; 1 Pet. 4: 8-11.		Day's length, 14 hours, 24 min.	
22	Sun	True judgment. Rom. 2: 1-11.	142	2 21	9 38	♍ 25	♂ ♀ ☾ ♂ ☿ ☉ ♂ ♆ ☾	♎	3 4	47 7 13
23	Mon	Preparation for the Passover. Luke 22: 7-16.	143	3 9	10 24	♎ 9	☾ in Apogee		3 4	46 7 14
24	Tues	The Lord's Supper. Matt. 26: 17-30.	144	3 56	11 13	♎ 23	Rigel sets 7 26		3 4	46 7 14
25	Wed	Gethsemane. Matt. 26: 36-46.	145	4 40	11 48	♏ 7	Arcturus souths 9 54		3 4	45 7 15
26	Thur	Betrayed. Matt. 26: 47-56.	146	5 24	Morn.	♏ 21	♄ souths 12 22		3 4	44 7 16
27	Frid	The living bread. John 6: 47-56.	147	6 7	12 15	♐ 5	♃ stationary		3 4	43 7 17
28	Sat	Life laid down. John 10: 11-18.	148	6 50	12 44	♐ 19	28) ♀ in Perihelion		3 4	43 7 17
22.		**The Lord's Supper.** Matt. 26: 17-30.					Pentecost. John 14: 23-31; Acts 2: 1-13.		Day's length, 14 hours, 34 min.	
29	Sun	Till He come. 1 Cor. 11: 23-28.	149	7 36	1 10	♑ 3	Regulus sets 12 21	♌	3 4	42 7 18
30	Mon	Smitten and afflicted. Matt. 26: 57-68.	150	8 24	1 36	♑ 17	♂ ♄ ☉, ♂ ♃ ☾		3 4	42 7 18
31	Tues	Jesus condemned. Matt. 27: 1-14.	151	9 17	2 4	♐ 1	♃ souths 7 26		3 4	41 7 19

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 6 at 1 o'clock 36 min.	12 o'clock 56 min.	12 o'clock 16 min. a. m.
Last Quarter	" " 12 " 4 " 38 "	3 " 58 "	3 " 18 " p. m.
New Moon	" " 20 " 8 " 00 "	7 " 20 "	6 " 40 " a. m.
First Quarter	" " 28 " 12 " 16 " p.m.	11 " 36 "	10 " 56 " a. m.

Saturn (♄) is in opposition with the sun on the 30th and shines all night.

In 1672 all those who had an interest in the Greenland whalefisheries promised to give five per cent. of their profit for the erection of the church and when the ships came back they had been so successful as seldom ships had been, for God had blessed their efforts so much, that 48 ships brought into harbor 600 whales and five per cent. of the profit was nearly sufficient to cover the expenses of the erection of the church.

Gerhard Roosen was the instigator and promoter of the building as well as the architect. He lived to see the new building in use 1675, but was spared the chagrin of seeing his beloved church a smoking ruin January 9, 1713.

In 1676 he made his most extensive journey, being 65 years old. In company with another minister he travelled to Prussia, visited all congregations from Danzig along the Vistula to Polonia and preached for them. In seven congregations they administered baptism and the Lord's Supper. They left Altona in July and returned on the 3rd of October.

The Schism in the Netherlands.

Gerhard Roosen had fought bravely against two dangerous innovations, the attack of the "dompelaars" and of the "Quakers," but a new danger arose from the separation of those Mennonites who wanted to adhere to the confession of faith from those who did not want to be bound by any confession but opened the door to all rationalistic innovations. The congregation at Hamburg sided with the former party. Here we find Roosen battling against rationalistic, antiscriptural tendencies toward infidelity.

These dissensions arose in the beginning of the 17th century in Holland through the opposition of the Armenians or Remonstrants against the strictly Calvinistic state church. These went further than they had meant at first, until they arrived at an anti-scriptural, even infidel view of Jesus Christ and his atoning sacrifice. On the other hand were the Collegiants or Rhynsburgers, immersionists, who objected to any confession of faith, taking the Bible as their only rule and leaving its interpretation to the individual person, being very lax in their church rules. This unbounded freedom of opinion brought soon infidel teachings of Socinus, denying the divinity of Christ and his atonement, baptism and the Lord's Supper being no sacraments but only valuable yet not necessary ceremonies of the Christians. The manifold connection with these parties influenced the Mennonites, and many of their ministers being imbued with this spirit, an opposition against the confession of faith arose and led to a separation.

The chief leader of this movement was Galenus Abrahams de Haan, M. D., one of the ministers of the largest Mennonite churches in Amsterdam, called "The church of the Lamb," having the sign of a lamb. Galenus and a fellow-minister handed in 19 articles to the session of the church in 1657, and these articles were printed causing great excitement in all Mennonite congregations. In 1660 forty ministers united in Leyden to stand by the old faith for which their fathers bled and died. In 1664 the separation occurred, 700 members of the large congregation, formed a new congregation and worshipped in a house which had the sign of the sun and the very suitable inscription, "prefer et obdura," "bear and hold out."

In September 1664, 100 ministers and deacons declared their adherence to the old faith. They said in their constitution that by no means they intended to bind the faithful any closer or set the confessions above the word of God, but to try to hinder and deter them from further estrangement from faith and love which they with a sorrowful heart had noticed and which was threatening under the disguise of tolerance.

In May 1678, Galenus came to Altona and asked for the permission to preach. The congregation belonging to the faithful party put a number of questions concerning the debatable views to him, which he answered in a spirit of Christian love and which showed how in 41 years he had changed his views considerably and after the heat of the first strife had passed, wished to conciliate without denying some difference. His answers were so satisfactory that he preached three times, all being edified and benefitted by it.

G. Roosen showed during the whole time of these convulsions in his beloved denomination, his humble but firm and unconditional faith in the truth of the scriptures, and on the other hand he loved peace heartily, which made him a blessed instrument of God for his congregation to procure the necessary but often impaired peace and unity.

Several times a separation in the congregation seemed unavoidable, but by the grace of God the wise love of peace represented in G. Roosen as oldest minister gained the victory and a contract of peace was signed which was witten by G. Roosen and shows his firm but amiable spirit.

When hills are green,
Each rising curve is set with gems
That sparkle on their slender stems.
For snowy petals—gold and blue,
In soft green cradles bud anew,
And bloom where'er the south winds go,
When hills are green.

June.

30 DAYS.

When hills are green,
Our life is not as yesterday,
The world seems one long holiday.
We sing with everything that sings,
And feel the lark's ecstatic wings
Give impulse to our quickening feet,
When hills are green.
—*Mildred McNeal.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Wed	Jesus condemned. Matt. 27: 15–26.	152	9 17	2 38	♋ 15	♄ souths 11 48 ☽	2	4 40	7 20
2	Thur	Herod's mocking. Luke 23: 1–12.	153	10 15	2 54	♋ 29	☿ Great. Hel. Lat. S.	2	4 40	7 20
3	Frid	Condemned though faultless. Luke 23: 13–26.	154	11 18	3 16	♌ 13	♂ ♅ ☾	2	4 39	7 21
4	Sat	"Behold the man." John 19: 1–7.	155	Morn.	☾ R.	♌ 27	4) ☾ in Perigee	2	4 39	7 21
23.		**Jesus Condemned.** Matt. 27: 11–26.			Trinity. John 3: 1-15; Rom 11: 33-36		**Day's length, 14 hours, 42 min.**			
5	Sun	"Behold your King." John 19: 8–16.	156	12 24	8 52	♍ 10	Arcturus so. 9 13 ☽	2	4 38	7 22
6	Mon	Golgotha. Matt. 27: 27–34.	157	1 29	9 38	♍ 22	Librae souths 10 10	2	4 38	7 22
7	Tues	Jesus Crucified. Matt. 27: 35–50.	158	2 32	10 14	♎ 5	♃ souths 6 59	1	4 37	7 23
8	Wed	"This was the Son of God." Matt. 27: 51–60.	159	3 30	10 44	♎ 17	Altair souths 12 46	1	4 37	7 23
9	Thur	"It is finished." John 19: 25–37.	160	4 23	11 10	♎ 29	Antares souths 11 9	1	4 37	7 23
10	Frid	Wonderful love. Rom. 5: 1–8.	161	5 12	11 50	♏ 11	11)Procy. sets 8 40	1	4 36	7 24
11	Sat	The great gift. Rom. 8: 31–39.	162	5 58	Morn.	♏ 23	Regulus sets 11 25	1	4 36	7 24
24.		**Jesus Crucified.** Matt. 27: 35–40.			1st Sunday after Trinity. Luke 16: 19-31; 1 John 4: 16-21.		**Day's length, 14 hours, 48 min.**			
12	Sun	The spotless offering. Heb. 9: 6–14.	163	6 43	12 18	♐ 5	Castor sets 10 8	0	4 36	7 24
13	Mon	The Risen Lord. Matt. 28: 1-10.	164	7 28	12 52	♐ 17	♂ Ψ ☉	0	4 35	7 25
14	Tues	" " " Matt. 28: 11–20.	165	8 13	1 28	♐ 29	♂ ♂ ☾	☉	4 35	7 25
15	Wed	The empty tomb. John 20: 1–10.	166	8 59	2 4	♑ 11	♂ rises 1 40	S.	4 35	7 25
16	Thur	Appearance to Mary. John 20: 11–18.	167	9 47	2 45	♑ 24	Vega souths 12 52	0	4 35	7 25
17	Frid	Infallible proofs. Acts 1: 1–9.	168	10 37	3 34	♒ 7	♂ ☿ ☾	0	4 35	7 25
18	Sat	Abundant testimony. 1 Cor. 15: 1–11.	169	11 27	☽ S.	♒ 21	18) ♂ Ψ ☾ ♒	1	4 35	7 25
25.		**The Risen Lord.** Matt. 28: 8–20.			2d Sunday after Trinity. Luke 14: 16-24; 1 John 3: 13-18.		**Day's length, 14 hours, 50 min.**			
19	Sun	Ever living. Rev. 5: 6–14.	170	12 16	9 2	♓ 4	☾ in Apogee	1	4 35	7 25
20	Mon	The Woman of Canaan. Matt. 15: 21–31.	171	1 6	9 32	♓ 18	♀ sets 9 2	1	4 35	7 25
21	Tues	The Triumphal Entry. Matt. 21: 6–16.	172	1 53	9 58	♈ 2	☉ ENTERS ♓ LONGEST DAY	1	4 34	7 26
22	Wed	The Marriage Feast. Matt. 22: 1–14.	173	2 38	10 24	♈ 16	♂ ☿ Ψ, □ ♃ ☉	2	4 35	7 25
23	Thur	The Day of Judgment. Matt. 25: 31–46.	174	3 22	10 49	♉ 1	♃ souths 6 0	2	4 35	7 25
24	Frid	The Lord's Supper. Matt. 26: 17–30.	175	4 4	11 10	♉ 16	Regulus sets 10 34	2	4 35	7 25
25	Sat	Jesus Crucified. Matt. 27: 35–50.	176	4 47	11 38	♊ 0	♃ sets 11 40 ☊	2	4 35	7 25
26.		**REVIEW.**			3d Sunday after Trinity. Luke 15: 1-10; 1 Pet. 5: 5-11.		**Day's length, 14 hours, 50 min.**			
26	Sun	The Risen Lord. Matt. 28: 8–20.	177	5 30	Morn.	♊ 14	26) ☿ in Perihilion	3	4 35	7 25
27	Mon	Wise counsel rejected. 1 Kings 12: 1–11.	178	6 16	12 10	♊ 28	♃ in Aphelion	3	4 35	7 25
28	Tues	The Kingdom divided. 1 Kings 12: 12-25	179	7 5	12 39	♋ 12	Vega souths 12 4	3	4 36	7 24
29	Wed	Idolatry established. 1 Kings 12: 26-33.	180	7 58	1 2	♋ 26	♄ souths 9 50	3	4 36	7 24
30	Thur	The event foretold. 1 Kings 11: 28–40.	181	8 57	1 40	♌ 9	♂ ☿ ☉ superior, ♂ ♅ ☾	3	4 36	7 24

MOON'S PHASES.

	Eastern States.							Central States.							Western States.						
Full Moon	on the	4	at	9	o'clock	13	m. p.m.	8	o'clock	33	min.	p.m.			7	o'clock	53	min.	p.m.		
Last Quarter	"	"	11	"	1	"	06	"	a.m.	12	"	26	"	a.m.	10th,	11	"	46	"	p.m.	
New Moon	"	"	18	"	11	"	21	"	p.m.	10	"	41	"	p.m.		10	"	01	"	p.m.	
First Quarter	"	"	26	"	11	"	56	"	p.m.	11	"	16	"	p.m.		10	"	36	"	p.m.	

He willed a sum of money to the congregation, but said that none should have part in it, who leaned to the Collegiants or Socinians, introducing free speech of all members during worship, denying the trinity, the divinity of Christ, etc., but only such, who hold to the confession which is printed in our hymn book.

The Closing Years.

As far as his married life is concerned, he made experiences of different kinds and was blessed in many ways. Three children died early. Just before the birth of the fourth daughter his wife fell into the deep water near the house from a board walk, and would have been drowned if some one had not seen her and had come to her assistance. He saw six of his children happily married, five daughters with very prominent men in the congregation. Only one son married against the will of his parents. Two of his sons-in-law died early and on the 18th of September, 1695, the Lord called away his faithful wife after a sickness of 34 weeks, having been happily married for 55 years. Now the old man of 84 years stood alone. Three ministers of the congregation much younger than Roosen died, which caused him great sorrow.

He was a very healthy man, yet in 1672, rheumatism hindered him from preaching for 6 weeks. In 1677, he was bruised at the head by a brick falling during a fire, where he helped, so that he was prevented from preaching for 9 weeks. From November 1684 to April 1685, he suffered from cold and headache. At last his sight failed, so that 87 years old, he had to turn over the church record to a younger minister.

Otherwise he saw the formerly hardly tolerated congregation gain the good will of the authorities in Hamburg, so that they were not forced to serve in arms or to swear an oath, being allowed to affirm.

G. Roosen himself gave as a present to the new Lutheran St. Michael's church, in Hamburg, the large knob of the spire.

In the years 1702 and 1703, he tried hard to persuade the minister of the insignificant dompelaar congregation to become minister of his church. This man Jacob Denner, was a pious, eloquent, scriptural preacher, whose church was visited by many noblemen, and the later King of Sweden, Adolf Frederic, was often in his audience. His sermons were printed and much read. Roosen did not succeed however, since Denner would not baptize except by immersion. In 1702 he dictated his two chief works. One of these was entitled, "Innocence and counter-report of the evangelical baptist-minded Christians, which are called Mennonites." His second book was a catechism called "Christian mind-conversation of the spiritual and saving faith and knowledge of the truth, which leads to piety in the hope of an eternal life." This book has been used as a catechism in many baptist-minded congregations for over 150 years, as well in America as in Europe, especially the 35 questions and answers for the preparation of catechumens.

His last years were full of bitter experiences. His two sons died before him, one as deacon. All his sons-in-law died. In 1700, the congregation had to pay 800 dollars war-contribution; and in 1711 the congregation collected 1470 florins for the Swiss refugees.

In September 1708, 97 years old, he administered for the last time the holy baptism and the Lord's Supper. Shortly before his death he had the pleasure of seeing a young man whom he had recommended, Hinrich Teunis de Jager, elected as minister.

On the 20th of November, 1711, the weary pilgrim died, being 99 years, 8½ months old. It is said that he hurt himself in chopping wood. He died as he had lived, with a clear mind, admonishing his descendants and his co-laborers in the ministry, blessing the congregation for which he had lived. 386 mourners followed the coffin. Three memorial poems were made on this occasion.

He was a *man* in the full meaning of the word. He was a Mennonite of the old stamp. His impetuosity and zeal was tempered by the spirit of God. It was a blessing for the congregation that this man lived at that time to lead the ship with firm hand through the rapids and shoals. His sermons were full of Bible quotations. He had only a common education, but was well read especially in history, and he valued theological education as he expressed it himself in his introduction of his son-in-law's sermon.

He willed money to several charitable institutions.

He who dies like this man did, dies well, believing in Jesus Christ his Saviour.

Do not let us forget for a moment the object of all our teaching, which is to preach Christ, win the children for him and prepare them to enjoy time and eternity.

Out of the east the glory cometh
At dawn when the skies are gray:
When the sun lights up the distant hills
And scatters the clouds away.
Out of the east the glory cometh,
But the glory shall fade away.

July.

31 DAYS.

Out of the west the promise cometh
IN the quiet eventide;
When the peace of God lieth still and deep
On the meadows free and wide.
Out of the west the promise cometh,
And the promise shall still abide.
—*Horton Cuydendall.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.		Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Frid	Despising counsel. Prov. 15: 1–14.	182	10 1	2 30	♐ 22	♂ ♄ ☾	☊	4	4 36	7 24
2	Sat	Refusing to hear. Zech. 7: 8–14.	183	11 7	3 18	♑ 5	⊕ in Aphelion	☋	4	4 36	7 24
27.		**The Kingdom Divided.** 1 Kings 12: 16–25.					4th Sunday after Trinity. Luke 6: 36–42; Rom. 8: 18–27.	**Day's length, 14 hours, 48 min.**			
3	Sun	Pride and destruction. Prov. 16: 16-33.	184	Morn.	☾ R.	♑ 18	3) ☾ Eclips.-Invi.		4	4 37	7 23
4	Mon	Hardened in sin. 1 Kings 16: 25–33.	185	12 12	8 17	♒ 1	♂ souths 8 20		4	4 38	7 22
5	Tues	Elijah the Prophet. 1 Kings 17: 1-7.	186	1 14	8 50	♒ 13	Vega souths 11 32		4	4 38	7 22
6	Wed	" " " 1 Kings 17: 8-16.	187	2 11	9 14	♒ 25	☿ Gr. Hel. Lat. N.		4	4 38	7 22
7	Thur	Sorrow and Joy. 1 Kings 17: 17–24.	188	3 3	9 40	♓ 7	Regulus sets 9 36		5	4 38	7 22
8	Frid	The famine. 1 Kings 18: 1–16.	189	3 52	10 1	♓ 19	♃ souths 5 6	♌	5	4 39	7 21
9	Sat	Power of prayer. James 5: 13–20.	190	4 39	10 24	♈ 0	Spica sets 11 33		5	4 39	7 21
28.		**Elijah the Prophet.** 1 Kings 17: 1–16.					5th Sunday after Trinity. Luke 5: 1–11; 1 Pet. 3: 8–18.	**Day's length, 14 hours, 42 min.**			
10	Sun	Kept by God. Psalm 37: 12–24.	191	5 24	10 48	♈ 12	10) Altair so. 12 24		5	4 40	7 20
11	Mon	The challenge. 1 Kings 18: 17–29.	192	6 10	11 4	♈ 24	♄ souths 9 0		5	4 40	7 20
12	Tues	Elijah on Carmel. 1 Kings 18: 30–39.	193	6 56	11 27	♈ 7	Dog Days Begin		5	4 41	7 19
13	Wed	The little cloud. 1 Kings 18: 40–46.	194	7 44	Morn.	♈ 20	♂ ♂ ☾		5	4 41	7 19
14	Thur	A solemn covenant. Deut. 30: 10–20.	195	8 33	12 30	♉ 2	Antares souths 8 14		6	4 42	7 18
15	Frid	Decide now! Joshua 24: 14–24.	196	9 23	1 14	♉ 15	♂ Ψ ☾		6	4 43	7 17
16	Sat	Hold fast! 2 Tim. 1: 6–13.	197	10 13	2 10	♉ 29	☾ in Apogee	♈	6	4 43	7 17
29.		**Elijah on Carmel.** 1 Kings 18: 30–39.					6th Sunday after Trinity. Matt. 5: 20–26; Rom 6: 1–14.	**Day's length, 14 hours, 34 min.**			
17	Sun	Reward of faithfulness. Rev. 3: 7–13.	198	11 3	3 20	♊ 13	Andro. rises 8 36		6	4 44	7 16
18	Mon	Elijah's Flight and Encouragement. 1 Kings 19:1-8	199	12 10	☽ S.	♊ 27	18) ☉ Eclip.-Inv.		6	4 45	7 15
19	Tues	" " " " 1 Kings 19:9-18	200	12 50	8 26	♋ 12	7 ☉ rises 12 22		6	4 46	7 14
20	Wed	A despondent heart. Psalm 55: 1–8.	201	1 20	8 44	♋ 27	♂ ☿ ☾		6	4 47	7 13
21	Thur	Cast down. Psalm 42.	202	2 4	9 10	♌ 12	♂ ♀ ☾		6	4 47	7 13
22	Frid	The glory of the Lord. Ex. 33: 12 23.	203	2 46	9 42	♌ 26	♀ sets 8 45 ☉ ENTERS	♋	6	4 48	7 12
23	Sat	The refuge. Psalm 56.	204	3 29	10 10	♍ 10	♂ ♃ ☾		6	4 49	7 11
30.		**Elijah's Flight and Encouragement.** 1 Kings 19: 1–16.					7th Sunday after Trinity. Mark 8: 1-9: Rom. 6: 19–23.	**Day's length, 14 hours, 22 min.**			
24	Sun	Distress and deliverance. Ps. 120, 121.	205	4 13	10 40	♍ 25	Spica sets 10 27		6	4 50	7 10
25	Mon	Naboth's Vineyard. 1 Kings 21: 1-6.	206	4 59	11 20	♎ 9	Arcturus souths 8 2		6	4 51	7 9
26	Tues	" " 1 Kings 21: 7–16.	207	5 50	11 44	♎ 22	26) ♃ souths 4 4		6	4 52	7 8
27	Wed	Law of inheritance. Lev. 25: 18–28.	208	6 44	Morn.	♐ 6	Pollux sets 8 11		6	4 52	7 8
28	Thur	Vanity of Wealth. Eccl. 2: 1–11.	209	7 44	12 20	♐ 19	♂ ♅ ☾, ♂ ♄ ☾		6	4 53	7 7
29	Frid	Oppression condemned. Micah 2: 1–10.	210	8 47	1 10	♑ 2	♄ sets 1 15	♋	6	4 54	7 6
30	Sat	Covetous Achan. Josh. 7: 10–13, 19–26.	211	9 51	2 18	♑ 15	☿ in ♌		6	4 55	7 5
31.		**Naboth's Vineyard.** 1 Kings 21: 4–16.					8th Sunday after Trinity. Matt. 7: 15–23; Rom. 8: 12–17.	**Day's length, 14 hours, 10 min.**			
31	Sun	Sin of covetousness. Luke 12: 13–21.	212	10 59	3 26	♑ 27	☽ in Perigee		6	4 56	7 4

MOON'S PHASES.

	Eastern States.							Central States.							Western States.						
Full Moon	on the	3	at	4	o'clock	14	min.	p.m.	3	o'clock	34	min.	p.m.		2	o'clock	54	min.	p. m.	
Last Quarter	" "	10	"	11	"	45	"	a.m.	11	"	05	"	a.m.		10	"	25	"	a. m.	
New Moon	" "	18	"	2	"	49	"	p.m.	2	"	09	"	p.m.		1	"	29	"	p. m.	
First Quarter	" "	26	"	8	"	42	"	a.m.	8	"	32	"	a.m.		7	"	22	"	a. m.	

Early Anti-slavery Protest.

The year 1688 was made memorable in the history of the little Mennonite community of Germantown in the new province of Pennsylvania, by the issuing of the *first public protest* ever made on this continent against the holding of slaves. These pioneer advocates of universal liberty, seeing that even their Quaker neighbors seemed to wink at and in some cases to be guilty participants in the traffic in slaves, promptly entered an earnest protest thus starting a little rill which gathering volume and strength, almost two centuries later in a mighty torrent swept the accursed institution from the fair soil of our country. It was on the 18th of April, 1688, that Gerhard Hendricks, Dirk Op den Graeff, Francis Daniel Pastorius, and Abraham Op den Graeff signed the following overture addressed,

To the monthly meeting held at Richard Warrells:—These are the reasons why we are against the traffic in men's bodies, as follows: Is there any that would be treated in this manner, viz., to be sold or made a slave for all time of his life? How fearful and fainthearted many are at sea when they see a strange vessel, being afraid it should be a Turk and that they should be taken and sold for slaves in Turkey. Now how is this better than the Turks do? Yea rather it is worse for them who say they are Christians. For we hear that the most part of such negroes are brought hither against their will and consent, and that many of them are stolen. Now though they are black, we can not conceive there is more liberty to have them as slaves, than it is to have other white ones. There is a saying that we shall do to all men as we would be treated ourselves, making no difference of what generation, descent or color they are. And those who steal or rob men and those who buy or purchase them, are they not alike? Here is liberty of conscience which is right and reasonable; here ought to be likewise liberty of the body, except of evildoers, which is another case. But to bring men hither or to rob and sell them against their will, we stand against. In Europe there are many oppressed for conscience' sake; and here there are those oppressed which are of a black color. We know also that men must not commit adultery; but some do commit adultery in others, separating wives from their husbands and giving them to others, and some sell the children of those poor creatures to other men.

Oh, do consider well this thing, you, who do it, if you would be treated in this manner, and if it is done according to Christianity. You surpass Holland and Germany in this thing. This makes in ill report in all those countries of Europe where they hear of it that the Quakers do here trade in men, as they trade there with the cattle; and for that reason some have no mind or inclination to come hither. Who shall maintain this your cause and plead for it? Truly we can not do so except you shall inform us better hereof, viz., that Christians have liberty to practice this thing. Pray, what thing in the world can be done worse towards us than to steal us away and sell us for slaves to strange countries, separating husbands from their wives and children? Being now this is not doing as we would be done to, we contradict and are against this traffic in men's bodies. And we who profess that it is not lawful to steal must likewise avoid to purchase such things as are stolen, but rather help to stop this robbing and stealing if possible, and such men ought to be delivered out of the hands of the robbers and set free as well as in Europe. Then is Pennsylvania to have a good report where now it has a bad one for this sake in other countries. Especially since the Europeans are desirous to know in what manner the Quakers do rule in their province and most of them do look upon us with an envious eye. But if this is done well, what shall we say is done evil?

If once these slaves (which they say are so wicked and stubborn men) should join themselves, fight for their freedom, and treat their masters and mistresses as they did treat them before, will these masters and mistresses take the sword to hand and war against these poor slaves, which we are able to believe some will not refuse to do? Or have these negroes not as much right to fight for their freedom as you have to keep them slaves?

Now consider well this thing that you may inform us herein, to the end that we shall be satisfied in this point and satisfy likewise our good friends and acquaintances in our native country, to whom it is a terrible or fearful thing that men should be so treated in Pennsylvania.

This is from our meeting at Germantown held the 18th of the 2d month (April) to be delivered to the monthly meeting at Richard Warrel's.

GERRET HENDRICKS,
DERICK OP DE GRAEFF,
FRANCIS DANIEL PASTORIUS,
ABRAHAM OP DEN GRAEF.

August.

31 DAYS.

Under my feet the grass was sweet;
The summer sun made nature new.
Above the tree infinity
Looked down from an unfathomed blue.
Across the dells the village bells
Were heralding the holy hour,
While cooed the dove her lays of love,
Soft cradled in some leafy bower.

O bells that ring, O birds that sing,
O summer rapture, free and full,
The things ye show can no man know
Whose heart is cold, whose ear is dull!
Who fears not hate alone is great,
Who all things loves alone is good;
Who understands life's plain commands
Hath God and nature understood.
—*John Hall Ingham.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Mon	Elijah's spirit on Elisha. 2 Kings 2: 1-8.	213	Morn.	☾ R.	♌ 10	1) ♂ so. 7 50 ☋	6	4 57	7 3
2	Tues	" " " " 2 Kings 2: 9-15.	214	12 2	7 30	♌ 22	Vega souths 9 42	6	4 58	7 2
3	Wed	The water healed. 2 Kings 2: 16–22.	215	12 49	7 58	♍ 4	Sirius rises 4 34	6	4 59	7 1
4	Thur	Enoch translated. Heb. 11: 1–6.	216	1 40	8 20	♍ 16	Altair souths 10 48 ♉	6	5 0	7 0
5	Frid	Waiting for the Lord. Luke 12: 32–40.	217	2 29	8 42	♍ 28	7☉ rises 11 10	6	5 1	6 59
6	Sat	Parting words. 2 Tim. 4: 1–8.	218	3 17	9 14	♐ 9	♃ souths 3 27	6	5 2	6 58
32.		**Elijah's Spirit on Elisha. 2 Kings 2: 6–15.**			9th Sunday after Trinity. Luke 16: 1-9; 1 Cor. 10: 1-14.		**Day's length, 13 hours, 56 min.**			
7	Sun	Promise of the Spirit. John 14: 8–17.	219	4 4	9 52	♐ 21	☿ stationary	5	5 3	6 57
8	Mon	Kindness rewarded. 2 Kings 4: 8–17.	220	4 51	10 14	♐ 3	♄ stationary	5	5 4	6 56
9	Tues	Sorrow in the home. 2 Kings 4: 18–24.	221	5 39	10 50	♐ 15	9) Spica sets 9 36	5	5 5	6 55
10	Wed	The Shunammite's Son. 2 Kings 4: 25-37	222	6 28	11 8	♐ 27	♂ rises 11 10	5	5 6	6 54
11	Thur	Elisha's cares for the Shunammite. 2 Kings 8: 1–6.	223	7 18	11 52	♑ 11	♂ ☌ ☾	5	5 7	6 53
12	Frid	The widow's son. Luke 7: 11–17.	224	8 8	Morn.	♑ 24	♂ ☌ ☾	5	5 8	6 52
13	Sat	The ruler's daughter. Luke 8:41-42, 49-56	225	8 58	12 51	♒ 7	☾ in Apogee ♈	5	5 9	6 51
33.		**The Shunammite's Son. 2 Kings 4: 25–37.**			10th Sunday after Trinity. Luke 19: 41-48: 1 Cor. 12: 1-16.		**Day's length, 13 hours, 40 min.**			
14	Sun	Praise for deliverance. Ps. 116: 1–13.	226	9 47	1 58	♒ 21	♀ in ♉	5	5 11	6 49
15	Mon	Naaman Healed. 2 Kings 5: 1–7.	227	10 33	2 44	♓ 5	Antares sets 11 5	4	5 12	6 48
16	Tues	" " 2 Kings 5: 8–16.	228	11 18	3 38	♓ 20	7☉ rises 10 28	4	5 13	6 47
17	Wed	Christ's healing touch. Mark 1: 35–45.	229	12 2	☽ S.	♈ 5	17) ♂ souths 7 32	4	5 14	6 46
18	Thur	Gratitude for healing. Luke 17: 11–19.	230	12 45	7 15	♈ 20	Orion rises 1 32 ♌	4	5 15	6 45
19	Frid	Obedient faith. John 9: 1–11.	231	1 28	7 43	♉ 5	♂ ♃ ☽, ♂ ☿ ☾	4	5 17	6 43
20	Sat	Grace abounding. Rom. 5: 12–21.	232	2 12	8 10	♉ 20	♂ ♃ ☽	3	5 18	6 42
34.		**Naaman Healed. 2 Kings 5: 1–14.**			11th Sunday after Trinity. Luke 18: 9-14; 2 Cor. 5: 1-10.		**Day's length, 13 hours, 24 min.**			
21	Sun	The source of cleansing. 1 John 1.	233	2 58	8 38	♋ 5	♂ ♀ ☾, *Dog Days End.*	3	5 19	6 41
22	Mon	Elisha at Dothan. 2 Kings 6: 8–18.	234	3 47	9 27	♋ 19	□ ☿ ☉, ☿ stationary	3	5 20	6 40
23	Tues	Good for evil. 2 Kings 6: 19-23.	235	4 39	10 14	♌ 3	♀ sets 8 40 ☉ ENTERS ♍	3	5 21	6 39
24	Wed	Safety. Psalm 125.	236	5 35	11 8	♌ 17	24) ♂ ☿ ☽, ♂ ♂ ♆	2	5 22	6 38
25	Thur	Faith gives courage. Psalm 27.	237	6 35	11 50	♎ 0	♂ ♄ ☾ ☋	2	5 23	6 37
26	Frid	God with us. 2 Chron. 32: 1–8.	238	7 37	Morn.	♎ 12	Spica sets 8 26	2	5 24	6 36
27	Sat	Who against us? Rom. 8: 24–32.	239	8 39	12 50	♎ 24	♃ souths 2 18	2	5 25	6 35
35.		**Elisha at Dothan. 2 Kings 6: 8–18.**			12th Sunday after Trinity. Mark 7: 31–37; 2 Cor. 3: 4–11.		**Day's length, 13 hours, 10 min.**			
28	Sun	Trust in God. Psalm 37: 1–10.	240	9 38	1 52	♏ 6	☾ in Perigee	1	5 26	6 33
29	Mon	Syrian oppression. 2 Kings 13: 1–9.	241	10 24	2 56	♏ 18	□ ♄ ☉	1	5 28	6 32
30	Tues	The Death of Elisha. 2 Kings 13: 14–25.	242	11 27	3 58	♐ 0	31) Sirius rises 2 56	0	5 30	6 30
31	Wed	Death of Moses. Deut. 34.	243	Morn.	☾ R.	♐ 12	♂ in ♌ ♍	0	5 31	6 29

MOON'S PHASES.

	Eastern States.							Central States.							Western States.						
Full Moon	on the	1	at	11	o'clock	31	min.	p.m.	10	o'clock	51	min.	p.m.		10	o'clock	11	min.	p. m.
Last Quarter	" "	9	"	1	"	15	"	a.m.	12	"	35	"	a.m.	8)	11	"	55	"	p. m.
New Moon	" "	17	"	5	"	36	"	a.m.	4	"	56	"	a.m.		4	"	16	"	a. m.
First Quarter	" "	24	"	3	"	34	"	p.m.	2	"	54	"	p.m.		2	"	14	"	p. m.
ull Moon	" "	31	"	7	"	53	"	a.m.	7	"	13	"	a.m.		6	"	33	"	a. m.

The Eastern District Conference.

The year 1879 rounds out the first fifty years of the existence of the East Pennsylvania Mennonite Conference, the oldest of the five District Conferences composing the Mennonite General Conference of America. It was organized October 28th, 1847, in Skippack, Montgomery county, Pa., by the brethren John Hunsicker, bishop; William Landis, John H. Oberholtzer, Abraham Hunsicker, Christian Clemmer, and Joseph Schantz, ministers; and William Gottshall, John Detweiler, Henry B. Shelly, Jacob Benner, and Samuel Kaufman, deacons. The immediate cause of the organization of this conference were certain misunderstandings and diversities of opinion existing in the so-called Franconia Conference, to which the above named formerly belonged. This Franconia Conference is the oldest Mennonite Conference in America, having been organized upwards of 150 years ago. On account of the absence of all records of its proceedings, the exact date of its organization can not now be ascertained. The points of difference which led to the organization of the new conference were mostly of a subordinate nature, pertaining to outward forms of discipline, etc. One of these points was that some of the members of conference advocated the adoption of a constitu tion for the guidance of the conference and the keeping of minutes of its proceedings. Another point was that they advocated a greater degree of liberty in regard to the apparel of ministers and members, and more freedom in associating with members of other churches, etc.

These new measures, as they were called, were vehemently opposed by a majority of the members of conference, and after a severe agitation extending through a number of years, the brethren advocating them and asking for their adoption were by a resolution adopted in October, 1847, declared suspended from conference. This led to a meeting held in Skippack on October 28th, where the form of a constitution which had formerly been offered to the old conference, was with some slight alterations adopted as the basis of a new conference, which was styled the *East Pennsylvania Mennonite Conference*. Overtures were afterwards made to the old conference to have the points of difference adjusted according to the Word of God, but these failed and since then, for half a century, these two Mennonite conferences have existed side by side upon the same territory. And though, as is always the case where such unhappy differences and separations occur, at first the feeling of animosity ran high on either side, we are happy to state, that this bitter feeling has during the course of years gradually subsided and a more friendly spirit has in general taken its place.

At first about a dozen churches affiliated themselves with the new conference and a more active and aggressive Christianity began to manifest itself in different directions. One of the earliest fruits of this new movement was the introduction of Sunday Schools for the instruction of the young. The next step was the establishing of a church paper, started by J. H. Oberholtzer and afterwards adopted and published by conference. This conference heartily joined with some of our western churches in organizing the Mennonite General Conference in 1860, and has ever since taken an active part in furthering the enterprises of the same. The churches belonging to conference have at all times shown their liberality in contributing in proportion to their ability to the support of missions, schools, etc., besides what they furnished for carrying on the work of the Lord among themselves. The sum contributed for different objects during the year 1896 amounts to $10,176.28, being an average of upwards of $6 per member.

The present number of churches belonging to conference is *sixteen*, with an aggregate membership of 1670. The conference has nine ordained ministers, two ordained and two licensed evangelists, and eighteen deacons.

Compared to Dogs.

A man who took special delight in seeking out the weak spots in the lives of Christians came one day into a blacksmithshop and soon began in his accustomed manner to harp on the short-comings of Christians. The blacksmith after listening awhile in silence, turned to the speaker and asked him,—"Have you ever read the Bible?" "Certainly," replied the critic complacently. "Have you read the parable of the rich man and Lazarus"? asked the blacksmith further. "Of course" was the answer. "Well," said the blacksmith, "you remind me of the dogs in the parable." "How so?" asked the other astonished. "Because," said the blacksmith, "all that the dogs did was to lick the sores of poor Lazarus, and it seems to me you are doing the same. You are constantly licking the sore spots of good Christian people. For the good that is at them you have no taste."

September.

30 DAYS.

Where are the fairies in pink and white,
Clustered close together,
Who used to dance on the apple boughs
In the beautiful May weather?
They went away on a sunny day,
And nothing was left, alas!
But rosy shreds of their lovely robes
Lying upon the grass.

Come out to the orchard, and walk with me.
The autumn sun shines bright
On many a heavy-laden tree
I will show you a wondrous sight,
Each fairy, that to the orchard brought
Her loveliness and grace,
When she went away on that sunny day,
Left an apple in her place.

—*Mary F. Butts.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Thur	Reward to the upright. Isa. 33: 13-17.	244	12 17	6 45	♎ 24	♀ sets 8 32 ☽	0	5 32	6 28
2	Frid	Christ in life or death. Phil. 1: 12-24.	245	1 5	7 11	♐ 6	Orion rises 12 36	1	5 34	6 26
3	Sat	Fear of death removed. 2 Cor. 5: 1-10.	246	1 54	7 45	♐ 18	♃ souths 1 55	1	5 35	6 25
36.		**Death of Elisha. 2 Kings 13: 14-25.**					13th Sunday after Trinity. Luke 10: 23-37; Gal 3: 15-22.		**Day's length, 12 hours, 50 min.**	
4	Sun	A peaceful end. Psalm 37: 23-37.	247	2 42	8 40	♐ 0	Sirius rises 2 42	1	5 36	6 24
5	Mon	Sinful indulgence. Amos 6: 1-8.	248	3 31	9 20	♐ 12	♂ ☿ ☉-Inferior	1	5 37	6 23
6	Tues	Be wise! Prov. 23: 15-23.	249	4 20	9 59	♐ 24	Rigel rises 11 38	2	5 39	6 21
7	Wed	Walking wisely. Eph. 5: 6-21.	250	5 11	10 54	♑ 6	7) Ald. rises 10 28	2	5 40	6 20
8	Thur	Punishment of sin. Isa. 24: 1-12.	251	6 1	11 52	♑ 19	♂ Ψ ☾	2	5 41	6 19
9	Frid	Given to pleasure. Isa. 47: 5-11.	252	6 52	Morn.	♒ 2	☾ in Apogee, ♂ ♂ ☽ ⌓	3	5 43	6 17
10	Sat	Sin of worldliness. James 4: 1-10.	253	7 40	1 6	♒ 15	♄ souths 5 1	4	5 44	6 16
37.		**Sinful Indulgence. Amos 6: 1-8.**					14th Sunday after Trinity. Luke 17: 11-19; Gal. 5: 16-24.		**Day's length, 12 hours, 32 min.**	
11	Sun	Love it not! 1 John 2: 12-17.	254	8 28	2 20	♒ 29	Vega souths 7 16	4	5 46	6 14
12	Mon	Fruit of disobedience. 2 Kings 17, 1-8.	255	9 14	3 12	♓ 14	Sirius rises 2 12	4	5 47	6 13
13	Tues	Captivity of the Ten Tribes. 2 Kings 17: 9-18.	256	9 58	4 6	♓ 29	Orion rises 11 4	5	5 48	6 12
14	Wed	Rejected of God. 2 Kings 17: 19-29.	257	10 41	4 53	♈ 14	♂ ☿ ☾, ☿ stationary	5	5 49	6 11
15	Thur	Prophesy of captivity. Hosea 10: 1-8.	258	11 25	☽ S.	♈ 29	15) Ant. sets 9 12	5	5 50	6 10
16	Frid	Consequences of sin. Isa. 1: 1-9.	259	12 9	6 46	♉ 14	7☉ rises 8 38	6	5 52	6 8
17	Sat	Punishment of pride. Isa. 9: 8-17.	260	12 55	7 8	♉ 29	♂ ♃ ☾, □ Ψ ☾	6	5 53	6 7
38.		**Captivity of the Ten Tribes. 2 Kings 17: 9-18.**					15th Sunday after Trinity. Matt. 6: 24-34; Gal. 5: 25, 26; 6: 1-10.		**Day's length, 12 hours, 14 min.**	
18	Sun	Sin of rejection. Matt. 21: 33-43.	261	1 44	7 58	♋ 14	♃ souths 1 8	6	5 54	6 6
19	Mon	The Kingdom divided. 1 Kings 12: 16-25	262	2 36	8 19	♋ 28	♂ ♀ ☾	7	5 56	6 4
20	Tues	Elijah the Prophet. 1 Kings 17: 1-16.	263	3 31	9 7	♌ 12	♂ ♅ ☾	7	5 57	6 3
21	Wed	Elijah on Carmel. 1 Kings 18: 30-39.	264	4 30	9 50	♌ 25	☿ Gr. Elong. W. ☽	7	5 58	6 2
22	Thur	Elijah's spirit on Elisha. 2 Kings 2:6-15.	265	5 30	10 52	♍ 8	22) ♀ Gr. Elong E.	8	5 59	6 1
23	Frid	The Shunammite's Son. 2 Kings 4:25-37.	266	5 31	11 48	♍ 21	☉ ENTERS ♎ D. & N. EQUAL	8	6 0	6 0
24	Sat	Naaman healed. 2 Kings 5: 1-14.	267	7 29	Morn.	♎ 3	☾ in Perigee	8	6 1	5 59
39.		**REVIEW.**					16th Sunday after Trinity. Luke 7: 11-17; Eph. 3: 13-21.		**Day's length, 11 hours, 56 min.**	
25	Sun	Captivity of the Ten Tribes. 2 Kings 17: 9-18.	268	8 24	12 50	♎ 15	♄ souths 4 5	8	6 2	5 58
26	Mon	Reformation under Asa. 2 Chron. 14:1-12	269	9 17	1 54	♎ 27	♀ sets 8 28	9	6 3	5 57
27	Tues	God's presence. 2 Chron. 15: 1-9.	270	10 17	3 0	♏ 9	Ψ stationary	9	6 4	5 56
28	Wed	A solemn covenant. 2 Chron. 15: 10-19.	271	11 43	4 59	♏ 21	Aldebaran rises 9 12	9	6 6	5 54
29	Thur	Call to repentance. Amos 5: 4-15.	272	Morn.	☾ R.	♐ 3	29) 7☉ rises 7 50	10	6 8	5 52
30	Frid	Trust in God. Psalm 20.	273	12 11	5 42	♐ 15	♃ so. 12 27 ♉	10	6 10	5 50

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter	on the 7 at 5 o'clock 53 m. p.m.	5 o'clock 13 min. p.m.	4 o'clock 31 min. p.m.
New Moon	" " 15 " 7 " 12 " p.m.	6 " 32 " p.m.	5 " 52 " p.m.
First Quarter	" " 22 " 9 " 41 " p.m.	9 " 01 " p.m.	8 " 21 " p.m.
Full Moon	" " 29 " 6 " 12 " p.m.	5 " 32 " p.m.	4 " 52 " p.m.

The Genesis of the General Conference.

On March 21, 1859, the two Mennonite congregations in Lee county, Iowa, Zion and West Point, united in a conference held in the first-named congregation. Besides arranging for regular monthly collections, on their customary mission Sundays, for Home as well as for Foreign Mission work, this conference appointed a committee to enter into correspondence with other Mennonite congregations in order to induce such to unite with them in combined efforts in Gospel work. Moreover the minutes of this meeting were directed to be published in the "Christliche Volksblatt," the paper then being published in Milford Square, Pa., edited by Rev. John H. Oberholtzer.

These measures had the effect of bringing to the next meeting of the above union in May, 1860, a few representatives from other congregations, among them J. H. Oberholtzer from the Pennsylvania conference. And thus was brought about what has since been looked upon as the *First General Conference of Mennonites of North America*. It was held on the 28th and 29th of May, 1860, in West Point, Iowa. Let the following minutes of this meeting give the reader an idea of the spirit of the General Conference in its inception.

First Day.

After the opening services, the first business to be transacted was the election of officers which resulted in the unanimous choice of J. H. Oberholtzer for President, and Christian Schowalter for Secretary of conference.

It was then decided that a committee of five be chosen who should draw up a form or plan for the uniting of the Mennonites of North America, and report the same at the session next day. On this committee there were chosen the brethren J. H. Oberholtzer, Jacob Krehbiel I, Joseph Schroeder, David Ruth, and Jacob Krehbiel II.

Second Day.

At the meeting on this day the above named committee presented its report, which was fully considered and discussed, and then adopted as follows:

To every one who not only sympathizes with but heartily believes in the doctrines of the Mennonite church, it must be gratifying to know that in the United States there are about 128,000 Mennonites. But just so humiliating on the other hand is it to every well-wisher of this denomination to know that since its beginning in this country it has never risen to the position of a church, united in its organization and work. The saddest part of this consideration is the thought that there has all this time been wanting a real bond of brotherhood to bind together those who still in common hold fast to the Mennonite confession of faith, and thus the sad experience has been that instead of being drawn closer together, the breach in many places has become wider and the church in consesqence has grown colder. It has therefore for some years been the heartfelt wish and desire of many ministers and members to bring about a general and hearty fraternal fellowship. It was for these reasons that this conference has been called in order to consider in what manner all the members of the Mennonite communion in this country might be brought to unite in the spirit of 1 Cor. 12: 12–27.

After this important subject had been considered from all sides with prayer and supplication the following points were adopted as a basis of union. [We give these in their fuller and better form as amended a year later at a meeting in Wadsworth, Ohio]:

1. All branches of the Mennonite church of North America regardless of the minor points of difference, should extend to one another the right hand of fellowship.

2. Nothing shall be allowed to hinder or disrupt the bond of fellowship with any member or congregation except an intentional and persistent departure on their part from the fundamental Mennonite doctrines as based by Menno Simon on the word of God according to 1 Cor. 3: 11.

3. Only direct testimony out of the Word of God shall be applicable in convincing a brother of error.

4. No exclusion shall hold good unless for actual offense through transgression or omission proved by scriptural testimony.

5. No one can be a member of our united Mennonite church who is a member of any secret society.

6. Every smaller or larger division or congregation shall be allowed to retain any regulations adopted for its own control, and shall not be disturbed in the use of the same according to their convictions, unless such regulations should offend against the fundamental doctrines of our common confession.

7. When a member of any congregation or di-

October.

31 DAYS

See the leaves around us falling,
Dry and withered to the ground:
Thus to thoughtless mortals calling,
In a sad and solemn sound:

"Youths, though yet no losses grieve you,
Gay in health, and many a grace;
Let no cloudless skies deceive you;
Summer gives to autumn place.

Date.	Days.	Week	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun rises m.	Sun rises h. m.	Sun sets m
1	Sat		God the strongest Defender. Isaiah 31	274	12 54	6 24	♐ 27	☿ sets 8 25	☽ 10	6 11	5 49
		40.	Reformation under Asa. 2 Chron. 14: 1-12.					17th Sunday after Trinity. Luke 14: 1-11; Eph 4: 1-6.		Day's length, 11 hours, 38 min.	
2	Sun		Reward of obedience. Prov. 3: 1-10.	275	1 20	7 30	♐ 9	☿ Gr. Hel. Lat. N.	11	6 13	5 47
3	Mon		Jehoshaphat's good reign. 2 Chron. 17: 1-10.	276	2 10	8 14	♐ 21	♃ souths 12 23	11	6 14	5 46
4	Tues		Good instructions. 2 Chron. 19: 1-11.	277	3 1	8 58	♑ 3	Rigel rises 9 57	11	6 15	5 45
5	Wed		Refuge in trouble. 2 Chron. 20: 1-13.	278	3 52	9 40	♑ 16	♂ ☿ ☾	12	6 16	5 44
6	Thur		Resting in God. 2 Chron. 20: 14-21.	279	4 43	10 34	♑ 29	☾ in Apogee ☊	12	6 17	5 43
7	Frid		Deliverance. 2 Chron. 20: 22-30.	280	5 33	11 20	♒ 12	7) Sirius rises 12 43	12	6 19	5 41
8	Sat		The King and the Scriptures. Deut. 17: 14-20.	281	6 21	Morn.	♒ 25	♂ ♂ ☾	12	6 20	5 40
		41.	Jehoshaphat's good Reign. 2 Chron. 17: 1-10					18th Sunday after Trinity. Matt. 22: 34-46; 1 Cor. 1: 4-9.		Day's length, 11 hours, 20 min.	
9	Sun		A joyful Bible reading. Neh. 8: 1-12.	282	7 7	12 4	♐ 8	♄ souths 3 15	13	6 22	5 38
10	Mon		The Temple repaired. 2 Chron. 24: 4-13.	283	7 51	1 20	♐ 22	♂ ♀ ♅	13	6 23	5 37
11	Tues		Another record. 2 Kings 12: 1-12.	284	8 35	2 44	♑ 7	♂ souths 6 13	13	6 24	5 36
12	Wed		Repaired by Josiah. 2 Chron. 34: 1-12	285	9 18	3 50	♑ 22	Altair souths 9 34 ♎	14	6 26	5 34
13	Thur		The ransom money. Exodus 30: 11-16.	286	10 2	4 48	♒ 7	♂ ♃ ☉	14	6 27	5 33
14	Frid		Willing gifts. 1 Chron. 29: 6-17.	287	10 48	5 19	♒ 22	Orion rises 10 28	14	6 28	5 32
15	Sat		A widow's offering. Mark 12: 38-44.	288	11 36	☽ S.	♋ 7	15) ♂ ☿ ☾, ♂ ♃ ☾	14	6 29	5 31
		42.	The Temple Repaired. 2 Chron. 24: 4-13.					19th Sunday after Trinity. Matt. 9: 1-8; Eph. 4: 22-30.		Day's length, 11 hours, 02 min.	
16	Sun		Love for God's house. Psalm 84.	289	12 38	5 54	♋ 22	♂ ☿ ♃	14	6 30	5 30
17	Mon		Isaiah called to service. Isaiah 6: 1-13.	290	1 23	6 40	♌ 7	□ ♂ ☉	15	6 32	5 28
18	Tues		Call of Moses. Exodus 3: 7-15.	291	2 23	7 31	♌ 21	♂ ♅ ☾, ♂ ♀ ☾ ☽	15	6 33	5 27
19	Wed		Ezekiel commissioned. Ezek. 2: 1-8.	292	3 24	8 50	♍ 5	☾ in Perigee, ♂ ☿ ☉	15	6 34	5 26
20	Thur		Jonah's mission. Jonah 3.	293	4 25	9 57	♍ 18	♀ sets 8 10	15	6 35	5 25
21	Frid		Messengers of Christ. Luke 10: 1-16.	294	5 24	11 4	♎ 0	♃ souths 11 24	15	6 37	5 23
22	Sat		The harvest waiting. John 4: 31-38.	295	6 20	Morn.	♎ 12	22) ♂ ♀ ♄	15	6 39	5 21
		43.	Isaiah called to Service. Isaiah 6: 1-13.					20th Sunday after Trinity. Matt. 22: 1-14; Eph. 5: 15-21.		Day's length, 10 hours, 52 min.	
23	Sun		Labourers with God. 1 Cor. 3: 1-11.	296	7 13	12 59	♎ 24	♄ so. 2 25, ☉ ENTERS ♎	15	6 40	5 20
24	Mon		Messiah's Kingdom foretold. Isaiah 11: 1-10.	297	8 2	1 50	♏ 6	Aldebaran rises 7 35	16	6 41	5 19
25	Tues		Without end. Isaiah 9: 1-7.	298	8 50	2 52	♏ 18	Orion rises 9 25 ♉	16	6 42	5 18
26	Wed		The Deliverer. Isaiah 42: 1-12.	299	9 37	3 54	♐ 0	☿ in ♉	16	6 43	5 17
27	Thur		Spirit of the Lord. Isaiah 61: 1-6.	300	10 24	4 54	♐ 12	♀ Greatest Brilliancy	16	6 44	5 16
28	Frid		King of Glory. Psalm 24.	301	11 12	5 56	♐ 24	29) Rigel rises 8 25	16	6 46	5 14
29	Sat		A peaceful kingdom. Isaiah 35.	302	Morn.	☾ R.	♐ 6	7) ☉ souths 1 24	16	6 47	5 13
		44.	Messiah's Kingdom Foretold. Isaiah 11: 1-10.					21st Sunday after Trinity. John 4: 47-54; Eph. 6: 10-17.		Day's length, 10 hours, 26 min.	
30	Sun		A spiritual kingdom. John 18: 33-40.	303	12 1	5 38	♐ 18	Antares sets 9 23	16	6 48	5 12
31	Mon		Hezekiah's good beginning. 2 Chron. 29: 1-11.	304	12 52	6 14	♑ 0	♀ sets 7 50	16	6 50	5 10

MOON'S PHASES.

	Eastern States.								Central States.								Western States.							
Last Quarter	on	the	7	at	1	o'clock	07	min.	p.m.	12	o'clock	27	min.	p.m.	11	o'clock	47	min.	a. m.
New Moon	"	"	15	"	7	"	39	"	a.m.	6	"	59	"	a.m.	6	"	19	"	a. m.
First Quarter	"	"	22	"	4	"	11	"	a.m.	3	"	31	"	a.m.	2	"	51	"	a. m.
Full Moon	"	"	29	"	7	"	20	"	a.m.	6	"	40	"	a.m.	6	"	00	"	a. m.

Jupiter (♃) is in conjunction with the sun on the 13th and cannot be seen.

vision desires to withdraw on account of certain practices and unite with another branch in our general conference he shall not be hindered if he thinks he can improve himself according to his convictions in respect to outward forms:

The subject of missions was considered and the following adopted:

1. The work of home and foreign mission shall in future be carried on by our church and sustained according to means, willingness, and understanding.

2. Funds for this purpose shall be established, one in the western and one in the eastern part of the church in the United States and one in Canada, into which all contributions for mission work and distribution of tracts shall flow.

3. Jacob Krehbiel I, of Franklin Centre, Iowa, John B. Shelly, of Milford Square, Pa., and Abraham C. Detweiler, of Blair, Waterloo county, Canada West, shall act as mission treasurers of the conference each is his respective district.

4. Each congregation shall collect the money according to their judgment and transmit it to one of the above named treasurers designating the purpose for which the money is contributed.

5. The press of the Mennonite Printing Union, already in active operation in our church, is recognized as an absolute necessity, and is heartily commended to all for general and liberal support.

6. A theological seminary should be established in our denomination as soon as practicable.

Signed in the name of the West Point conference. JOHN H. OBERHOLTZER, *President*,
CHR. SCHOWALTER, *Secretary*.

List of Meetings of General Conference from its organization to the present time.

May 28—29,	1860,	Initiative Meeting,		West Point, Ia.
May 20—23,	1861,	Second Regular Meeting,		Wadsworth, O.
Oct. 19—24,	1863,	Third	" "	Summerfield, Ill.
Oct. 15—19,	1866,	Fourth	" "	Wadsworth, O.
May 31,	1869,	Fifth	" "	Wadsworth, O.
Oct. 28,	1872,	Sixth	" "	Wadsworth, O.
Nov. 15—26,	1875,	Seventh	" "	West Swamp, Pa.
Dec. 4—12,	1876,	Special Meeting,		Wadsworth, O.
Nov. 25-Dec. 2,	1878,	Eighth Regular Meeting,		Wadsworth, O.
Nov. 14—22,	1881,	Ninth	" "	Halstead, Kan.
Nov. 6—12,	1884,	Tenth	" "	Berne, Ind.
Nov. 7—12,	1887,	Eleventh	" "	West Swamp, Pa.
Oct. 16—21,	1890,	Twelfth	" "	Childstown, S. Dak.
Oct. 19—26,	1893,	Thirteenth	" "	Bluffton, O.
Oct. 19—27,	1896,	Fourteenth	" "	Alexanderwohl, Kan.

A List of Missionary Sewing Circles with Names and Addresses of Secretaries.

Ashland, O., Mrs. Mary Miller, Box 150, Ashland, O.
Beatrice, Neb., Mrs. John Wiebe, Beatrice, Neb.
Berne, Ind., Miss Ella J. Neuenschwander, Berne, Ind.
Bethel, Mo., Mrs. A. M. Moyer, Excelsior, Morgan county, Mo.
Bluffton, O., Miss Mary E. Steiner, Pandora, O.
Bruderthal, Kan., Mrs. Jacob Funk, Hillsboro, Kansas.
Christian, Kan., Mrs. Lydia Gœbel, Moundridge, Kansas.
Clarence Centre, N. Y., Mrs. L. C. Krehbiel, Clarence Centre, N. Y.
Deep Run, Pa., Mrs. J. D. Rosenberger, Box 34, Dublin, Pa.
Donnellson, Iowa, Mrs. A. F. Schowalter, Donnellson, Lee county, Ia.
East Swamp, (Quakertown) Pa., Mrs. Adeline Stauffer, Quakertown, Pa.
Elbing, Kan., Rev. B. Regier, Elbing, Kan.
Emmaus, Kan., Miss Anna Jansen, Brainerd, Kan.
Gnadenberg, Kan., Mrs. J. J. Voth, Elbing, Kan.
Garden Township, Kan., Mrs. Maria Schneatz, Moundridge, Kan.
Halstead, Kan., Miss Amanda Hunsberger, Halstead, Kan.
Hereford, Pa., Miss Emma Landis, Colebrookdale, Pa.
Hillsboro, Kan., Mrs. J. S. Hirschler, Hillsboro, Kansas.
Marion, S. Dak., Mrs. M. Ortman, Marion, Turner county, S. Dak.
Meadows, Ill., Rev. A. Verder, Meadows, Ill.
Moundridge, Kan., Mrs. Anna M. Galle, Moundridge, Kan.
Mountain Lake, Minn., Rev. J. J. Balzer, Mountain Lake, Minn.
Newton, Kan., Rev. A. Suderman, Newton, Kan.
Noble, Iowa, Rev. H. G. Allebach, Noble, Iowa.
North Alexanderwohl, Kan., Miss Mary Voth, Gœssel, Kan.
North Danvers, Ill., Miss Josie Stucky, Danvers, Illinois.
Pulaski, Iowa, Miss Mamie Hartzler, Stiles, Davis county, Iowa.
Salem, O., Miss Caroline Moser, Dalton, O.
Souderton, Pa., Mrs. Henry D. Detweiler, Souderton, Pa.
South Alexanderwohl, Kan., Mrs. D. H. Richert, Moundridge, Kan.
Summerfield, Ill., Mrs. L. Weber, Summerfield, Ill.
Trenton, O., Miss Lydia Augspurger, Amanda, O.
Upper Milford, Pa., Mrs. H. B. Geissinger, Zionsville, Lehigh county, Pa.
Wadsworth, O., Mrs. Anna Zepp, Wadsworth, O.
West Swamp, Pa., Mrs. Emma Mohr, Milford Square, Pa.

November.

Yearly in our course returning,
Messengers of shortest stay;
Thus we preach this truth concerning,
Heaven and earth's passing away.

30 DAYS.

On the tree of life eternal,
Man, let all thy hopes be staid;
Which alone, for ever vernal,
Bears a leaf that shall not fade.

Date.	Days.	Week	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets m
1	Tues		Hezekiah's great passover. 2 Chron. 30: 1-13.	305	1 43	6 54	♍ 13	♀ sets 7 20 ☽ ☌	16	6 51	5 9
2	Wed		Cleansing and sacrifice. 2 Chron. 30:14-20	306	2 34	7 51	♍ 26	♂ ♆ ☾	16	6 52	5 8
3	Thur		The feast continued. 2 Chron. 30: 21-27.	307	3 24	8 53	♎ 9	☾ in Apogee	16	6 53	5 7
4	Frid		Zeal and success. 2 Chron. 31: 1-8; 20-21.	308	4 13	9 58	♎ 22	♄ souths 1 44	16	6 54	5 6
5	Sat		A prosperous King. 2 Kings 18: 1-8.	309	5 0	11 7	♐ 5	♂ ♃ ☾, ☿ in Aphelion	16	6 55	5 5
45.			Hezekiah's Great Passover. 2 Chron. 30: 1-13.		22nd Sunday after Trinity. Matt. 18: 23-35; Phil. 1: 3-11.			Day's length, 10 hours, 10 min.			
6	Sun		The passover instituted. Ex. 12: 3-14.	310	5 45	Morn.	♐ 18	6) 7☉ so. 12 51	16	6 56	5 4
7	Mon		Refuge in trouble. 2 Kings 19: 8-19.	311	6 28	12 20	♑ 2	Sirius rises 10 48	16	6 57	5 3
8	Tues		The Assyrian invasion, 2 Kings 19: 20-28	312	7 11	1 44	♑ 17	♂ souths 4 13 ♌	16	6 58	5 2
9	Wed		" " " 2 Kings 19: 29-37	313	7 53	2 38	♒ 2	Regulus rises 12 18	16	6 59	5 1
10	Thur		Hezekiah's prayer. Isaiah 38: 1-8.	314	8 38	3 32	♒ 17	Altair sets 11 8	16	7 0	5 0
11	Frid		Thanksgiving. Isaiah 38: 9-22.	315	9 24	4 27	♓ 2	♂ ☿ ♅, ♀ stationary	15	7 1	4 59
12	Sat		A song of deliverance. Psalm 76.	316	10 15	5 20	♓ 16	♂ ♃ ☾	15	7 2	4 58
46.			The Assyrian Invasion. 2 Kings 19: 20-22; 28-37.		23d Sunday after Trinity. Matt. 22: 15-22; Phil. 3: 17-21.			Day's length, 9 hours, 56 min.			
13	Sun		Reliance on God. Psalm 46.	317	11 10	☽ S.	♈ 0	13) Andro. so. 8 44	15	7 3	4 57
14	Mon		A wicked son. 2 Chron. 33: 1-8.	318	12 9	5 4	♈ 15	♂ ♅ ☾, ♂ ☿ ☾	15	7 4	4 56
15	Tues		God's judgment. 2 Kings 21: 10-17.	319	1 11	6 20	♈ 29	♂ ♄ ☾, ♂ ♀ ☾	15	7 5	4 55
16	Wed		Manasseh's sin and repentance. 2 Chron. 33: 9-16.	320	2 15	7 31	♉ 13	☾ in Perigee ♋	15	7 6	4 54
17	Thur		Anger with sin. Jer. 15: 1-7.	321	3 17	8 50	♉ 26	♀ sets 6 48	15	7 7	4 53
18	Frid		Promise of mercy. Deut. 30: 1-10.	322	4 15	9 59	♊ 8	♂ ☿ ♄	15	7 8	4 52
19	Sat		A penitent's prayer. Psalm 51.	323	5 9	11 10	♊ 20	♄ souths 12 56	14	7 9	4 51
47.			Manasseh's Sin and Repentance. 2 Chron 33: 9-16.		24th Sunday after Trinity. Mark 9: 18-26; Col 1: 9-14.			Day's length, 9 hours, 42 min.			
20	Sun		Repentance and return. Luke 15: 11-24.	324	6 0	Morn.	♋ 2	20) ♂ ☿ ♀	14	7 10	4 50
21	Mon		Temperance lesson. Prov. 4: 10-19.	325	6 48	12 40	♋ 14	♃ souths 9 47 ♉	14	7 11	4 49
22	Tues		Companionship. Prov. 13: 5-20.	326	7 34	1 50	♋ 26	7☉ so. 11 47 ⊙ ENTERS ♐	14	7 12	4 48
23	Wed		The mocker. Prov. 20: 1-7.	327	8 20	2 59	♌ 8	Sirius rises 7 23	13	7 13	4 47
24	Thur		The way of sinners. Prov. 1: 7-19.	328	9 35	4 22	♌ 20	♂ ♀ ♄	13	7 14	4 46
25	Frid		A path of woe. Isaiah 5: 11-23.	329	10 55	5 24	♌ 2	♂ ☿ ⊙	13	7 15	4 45
26	Sat		Bad and good fruit. Gal. 5: 16-26.	330	11 45	6 20	♌ 14	Rigel rises 6 30	12	7 15	4 45
48.			Temperance Lesson. Prov. 4: 10-19.		1st Sunday in Advent. Matt. 21: 1-9; Rom. 13: 11-14.			Day's length, 9 hours, 30 min.			
27	Sun		The two ways. Psalm 1.	331	Morn.	☾ R.	♌ 28	27) Markab so. 6 42	12	7 16	4 44
28	Mon		A good King. 2 Kings 22: 1-7.	332	12 17	5 28	♍ 9	♄ souths 12 21	12	7 17	4 43
29	Tues		The Book of the Law found. 2 Kings 22: 8-20.	333	12 42	6 10	♍ 22	♂ ♆ ☾	11	7 17	4 43
30	Wed		Effect of the Book. 2 Kings 23: 1-8.	334	1 18	6 54	♎ 5	♃ souths 9 5 ♈	11	7 18	4 42

MOON'S PHASES.

	Eastern States.							Central States.							Western States.						
Last Quarter on	the	6	at	9	o'clock	30	min.	a.m.	8	o'clock	50	min.	a.m.	8	o'clock	10	min.	a. m.
New Moon	"	"	13	"	7	"	22	"	p.m.	6	"	42	"	p.m.	6	"	02	"	p. m.
First Quarter	"	"	20	"	12	"	07	"	p.m.	11	"	27	"	a.m.	10	"	47	"	a. m.
Full Moon	"	"	27	"	11	"	41	"	p.m.	11	"	01	"	p.m.	10	"	21	"	p. m.

Home Mission Work.

The history of Home Mission work of the General Conference begins with the very organization of Conference. The effort of bringing together a number of our churches to work in unity for the promotion of Christ's kingdom, was essentially Home Mission work, and the minutes of the first sessions show that the thought of this work of "visiting and strengthening the brethren" was prominent in the minds of the organizers. Already at the preliminary meeting in 1859 which led up to the formation of the General Conference a year later, it was directed that Minister Jacob Krehbiel, II, should visit the brethren at Oscaloosa to preach the Gospel and administer to them the Lord's Supper, collections being arranged for to cover his expenses. At the second meeting of the General Conference in 1861 Preacher Daniel Hege of the congregation at Summerfield, Ill., was elected to the position of Itinerant Minister, to visit the brethren east and west, holding public meetings and making house to house visits in order to promote the cause of God's Kingdom among our people, to awaken a more general consciousness of the duty of the church in the line of Mission work, etc. Bro. Hege entered upon this work with earnestness and zeal, and blessed memories of his visits, as well as the visits of others who nobly seconded the work in this line, are still precious in the minds of many. Bro. J. B. Baer writes on this point: "The visits to the different churches of our brethren who are now well advanced in years in the Master's service and some who have gone to their eternal reward, were owned and blessed of God. I might humbly and gratefully mention impressions received from this service in my childhood and not forgotten to this day."

Bro. Hege could not serve long in this work. Before the next conference meeting he had been called from the church militant to His reward. In 1872 Conference decided to take up the work anew and three brethren, Chr. Krehbiel, Ephraim Hunsberger, and L. O. Schimmel were asked to take up the work devoting to it a part of their time as circumstances permitted. Three years later they made their report to conference. But it was not till at the meeting of conference in 1884 that after a thorough discussion of the importance and need of the work it was decided to call a laborer to this field who should devote his whole time and service to the work. The call was extended to Bro. J. B. Baer, then pursuing a course of study in New York and engaged in City Mission work. The call came to him at a time when, to use his own words, "I had about decided that my line of work lay in a different direction. It was only after weeks of serious and prayerful consideration that I could see my path clear and accept the call. I realized the need and the responsibility of the work keenly. Above all else I wanted only to go as Providence would indicate."

The work as it lay before him then was to visit all the congregations already connected with the conference and as many others as might be found in sympathy with the work assigned to us; to assist in bringing into closer relationship the many churches isolated from our common household of faith; to help in promoting the interests of the individual congregations, and to assist in organizing new ones where practicable, etc., etc.

The field occupied by the General Conference then was about half as large as now. The number of congregations, of individual members, and of District Conferences, has more than doubled during this time.

Several further questions put to Bro. Baer in reference to this work he answers in substance as follows: The aim in this work is to labor for the concentration of our efforts and means in promoting the cause of Christ at home and abroad, and to deepen the spiritual life among us.

Difficulties and encouragements are not wanting. We must meet the one as well as receive the other. One who rendered better service than we all together, declared,—"For a great door and effectual is opened unto me and there are many adversaries." This applies also to our cause. There is such a thing as unevangelical orthodoxy—a display of religion which has more form and ceremony than spiritual life and charity. However this obstacle is weakening in many directions. Then there is at times conspicuously manifested the other extreme—a spirit which hankers and craves after the ways and methods of the world and the worldly-minded.

If we interpret history aright, and if our own experience and observation mislead us not, then we look hopefully to the future and expect glorious results, if we continue to direct more and more, under God's blessing, our united efforts in the lines suggested by the word of God and upheld by conservative yet progressive servants of our Divine Master.

December.

31 DAYS.

Farewell,
Old year! We bid thee go in peace to rest
With countless thousands that before thee sped
Into eternity. And if vain man,
With all his doubts and fears, has not been blest,
It is no fault of thine:

For thou hast led
Him gently onward toward his destiny.
Proclaim to all the ages gone before,
Man's progress, how at last he longs to be
With Him who says that time shall be no more.
Farewell!

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Thur	Putting away evil. 2 Kings 23: 15-25.	335	2 7	7 40	♐ 18	☌ ☿ ☉-Inferior	♓	10	7 19	4 41
2	Frid	The law in the heart. Deut. 6: 1-13.	336	2 55	8 48	♐ 2	☾ in Apogee		10	7 19	4 41
3	Sat	Hear, learn, and fear. Deut. 31: 7-13.	337	3 40	9 50	♐ 16	☌ ♂ ☾		10	7 20	4 40
49.		**The Book of the Law Found. 2 Kings 22: 8-20.**		2d Sunday in Advent. Luke 21. 25-36; Rom 15: 4-13			**Day's length, 9 hours, 20 min.**				
4	Sun	The perfect law. Psalm 19: 7-14.	338	4 23	10 48	♑ 0	♄ souths 12 4		9	7 20	4 40
5	Mon	Writing the prophecy. Jer. 36: 1-10.	339	5 5	11 35	♑ 14	☿ in ♌		9	7 21	4 39
6	Tues	Reading the Word. Jer. 36: 11 19.	340	5 47	Morn.	♑ 28	6) ☌ ♄ ☉	♌	9	7 21	4 39
7	Wed	Trying to destroy God's Word. Jer 36: 20-32.	341	6 29	12 30	♒ 12	Orion rises 6 25		8	7 22	4 38
8	Thur	Despising the Word. Jer. 11: 1-10.	342	7 13	1 28	♒ 26	♃ souths 8 53		8	7 22	4 38
9	Frid	Rejecting God's Word. Isaiah 30: 8-17.	343	8 1	2 15	♓ 10	Aldebaran so. 11 21		7	7 23	4 37
10	Sat	Christ's reproof of rejectors. Jno. 5: 36,47	344	8 52	3 32	♓ 25	☌ ♃ ☾, ☌ ☿ ♆		7	7 23	4 37
50.		**Trying to Destroy God's Word. Jer. 36: 20-32.**		3d Sunday in Advent. Matt. 11: 1-20; 1 Cor. 4: 1-5.			**Day's length, 9 hours, 14 min.**				
11	Su	Rejecting and receiving. Acts 17: 1-11.	345	9 49	4 54	♈ 9	7) ☉ souths 10 16		6	7 23	4 37
12	Mon	Captivity of Judah. Jer. 52: 1-11.	346	10 50	6 20	♈ 23	☌ ☿ ☾, ☌ ♆ ☾, ☌ ♄ ☾		6	7 24	4 36
13	Tues	Complete destruction. 2 Kings 25: 8-21.	347	11 55	☽ S.	♉ 7	13) ☉ ECLIP. INVIS.	♋	5	7 24	4 36
14	Wed	Sin and its punishment. 2 Chron. 36: 11-21	348	12 59	5 40	♉ 20	☌ ☿ ☾, ☿ in ♌		5	7 24	4 36
15	Thur	Refusing to be warned. Jer. 32: 1-5.	349	2 2	6 38	♊ 3	☌ ♆ ☉		4	7 25	4 35
16	Frid	Prophecy of captivity. Jer. 32: 26-35.	350	3 0	8 9	♊ 16	Regulus rises 9 45		4	7 25	4 35
17	Sat	Cry of the Captive. Lam. 1: 1-11.	351	3 54	9 29	♊ 28	Fomalhaut sets 9 20		3	7 25	4 35
51.		**Captivity of Judah. Jer. 52: 1-11.**		4th Sunday in Advent. John 1: 19-29: Phil. 4: 4-7.			**Day's length, 9 hours, 10 min.**				
18	Sun	Christ's warning. Luke 20: 9-18.	352	4 44	10 40	♋ 10	Sirius rises 7 50	♍	3	7 25	4 35
19	Mon	A Christmas lesson. Heb. 1: 1-9.	353	5 32	11 14	♋ 22	19) ☿ in Perihel.		2	7 25	4 35
20	Tues	A Saviour given. Isaiah 9: 1-7.	354	6 19	Morn.	♌ 4	Altair sets 8 28		2	7 25	4 35
21	Wed	Sent of God. 1 John 4: 9-15.	355	7 5	12 14	♌ 16	☉ ENTERS ♑ SHORTEST DAY		1	7 26	4 34
22	Thur	Head over all. Col. 1: 9-19.	356	7 53	1 18	♌ 28	Arietas souths 8 0		1	7 25	4 35
23	Frid	The guiding star. Matt. 2: 1-11.	357	8 41	2 20	♍ 10	Rigel souths 10 48		0	7 25	4 35
24	Sat	The Angel's message. Luke 2: 1-14.	358	9 31	3 46	♍ 22	♃ souths 8 0		S.	7 25	4 35
52.		**A Christmas Lesson. Heb. 1: 1-9.**		Christmas. Luke 2: 1-14; Tit. 2: 11-14.			**Day's length, 9 hours, 10 min.**				
25	Sun	Christmas. Luke 2: 15-20.	359	10 22	4 58	♎ 5	Vega sets 8 58		0	7 25	4 35
26	Mon	Christ, the true Light. John 1: 1-14.	360	11 13	6 10	♎ 18	☌ ♆ ☾	♓	1	7 25	4 35
27	Tues	John's witness. John 1: 15-24.	361	Morn.	☾ R.	♍ 1	27) ☾ ECLIPSED VIS.		1	7 25	4 35
28	Wed	The Son of God. John 1: 25-34.	362	12 2	5 40	♍ 14	Orion so. 11 16		2	7 25	4 35
29	Thur	Life and light. 1 John 1.	363	12 51	6 46	♍ 28	☾ in Apogee		3	7 25	4 35
30	Frid	Life by Christ. 1 John 5: 9-13.	364	1 37	7 48	♐ 12	☌ ♂ ☾		3	7 24	4 36
31	Sat	Light of the World. John 8: 12-19.	365	2 21	8 55	♐ 26	⊕ in Perihelion		3	7 24	4 36

MOON'S PHASES.

	Eastern States.							Central States.							Western States.						
Last Quarter	on the	6	at	5	o'clock	07	m.	a.m.	4	o'clock	27	min.	a.m.		3	o'clock	47	min.	a.m.
New Moon	"	"	13	"	6	"	45	"	a.m.	6	"	05	"	a.m.		5	"	25	"	a.m.
First Quarter	"	"	19	"	10	"	23	"	p.m.	9	"	43	"	p.m.		9	"	03	"	p.m.
Full Moon	"	"	27	"	6	"	41	"	p.m.	6	"	01	"	p.m.		5	"	21	"	p.m.

Venus (♀) is in inferior conjunction with the sun on the 1st, and changes from evening star to morning star.

Saturn (♄) is in conjunction with the sun on the 6th, and cannot be seen.

Historical Sketches of Mennonite Congregations.

Swamp Congregations.

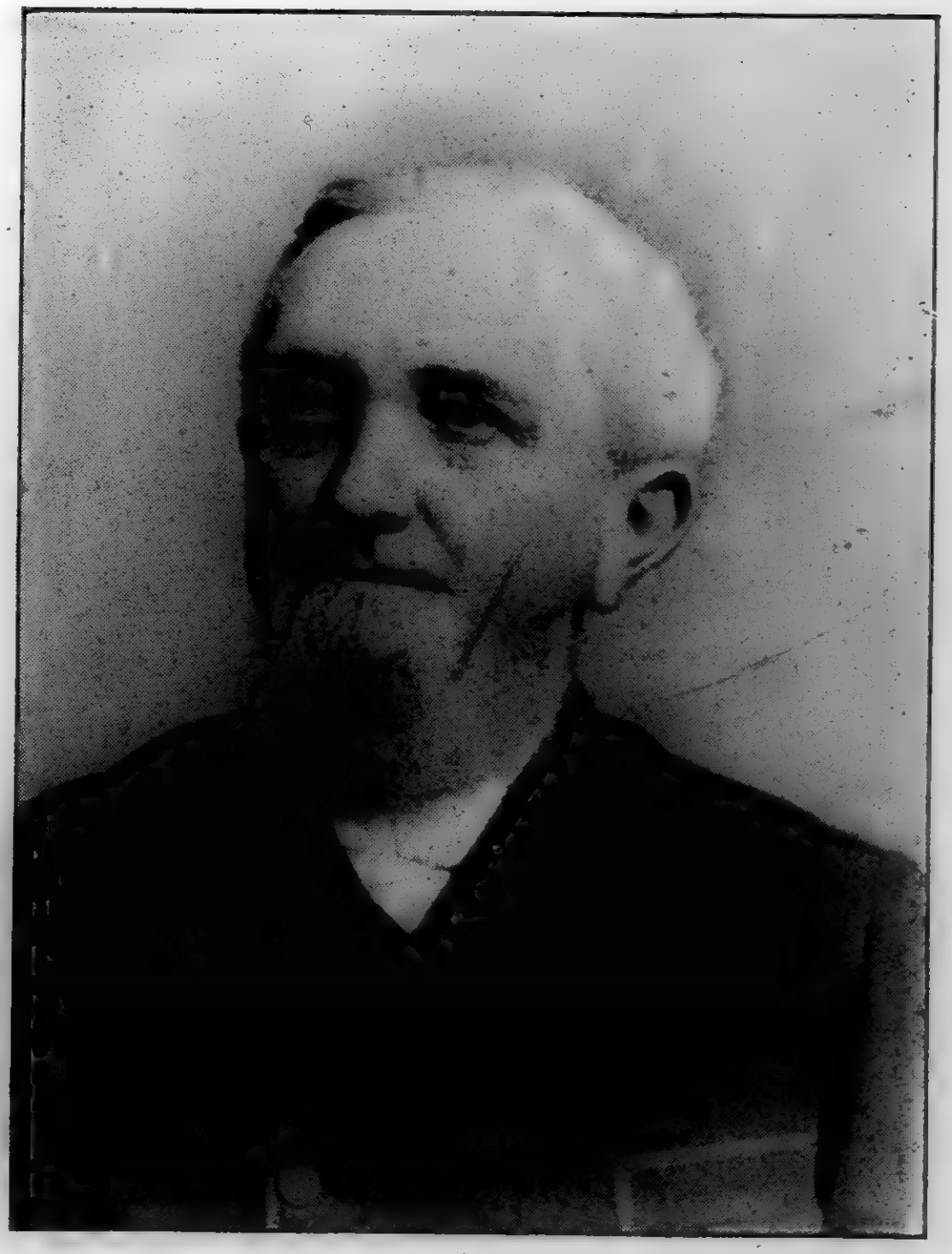
The Swamp Mennonite churches are situated in Milford township, Bucks county, Pa. Among the earlier settlers of this part of our country were a number of German Mennonites from the Palatinate and probably some from other parts of Europe, who at an early date organized themselves into a congregation to worship God in accordance with the dictates of their consciences. Among them we find the family names Clemmer, Hiestand; Musselman, Schelly, Yoder, etc. At what date a church organization was effected cannot now be ascertained. It is a known fact however, that as early as A. D. 1727, regular services were held here and that Felty (Valentine) Clemmer served as preacher. This Felty Clemmer was formerly a Bishop in the Palatinate, emigrated to America in 1717, and settled himself in what was then called the "Great Swamp." In 1729 he was naturalized and became a citizen of the colony of Pennsylvania. In 1727 he was the moderator of the first Mennonite conference held in our country. As Clemmer settled here in 1717, it is very probable that the organization of the congregation at this place dates from about that time. If this be the case then the Swamp church is one of the earliest established Mennonite churches in America, its organization following soon after the organization of the church at Germantown.

WEST SWAMP MENNONITE CHURCH.

At first, during a number of years, services were held in private houses. When the first church building was erected is not definitely known. Tradition however has it, that the erection took place in 1735, and that William Allen, an English landholder, who owned a large tract of land here, gave permission to have a meeting-house erected on his land. The site where the first meeting-house stood is about mid-way between the two present church buildings known by the names of the West Swamp and East Swamp Mennonite churches.

Jacob Musselman, one of the earlier ministers of this congregation, immigrated from Europe and settled on a tract of land purchased from Wm. Allen which tract included the site of the early meeting-house, A. D. 1743. It is hence a question whether the first meeting-house was erected in 1735, on the land of a non-Mennonite, as tradition has it, or later, on land of one of the early Mennonite ministers. It is however certain that the land on which the first meeting-house stood was never owned by the congregation.

In the year 1771, another house of worship was erected on a site about a mile to the east of the first building. This new building erected on the site of the present East Swamp church, like nearly all church buildings at that early date, served the double purpose of a school house and a house of worship at the same time. This building being destroyed by fire, another one was erected on the same site, of which one end was likewise used for school purposes. This build-



A. B. SHELLY,

PRESENT PASTOR OF SWAMP CONGREGATIONS.

1850 — J.C. Meyer

ing was built of logs, as undoubtedly the first one had been. Having become old and delapidated and no longer answering its purposes, it was in 1750 torn down and a substantial brick building, the present East Swamp church, was erected on its site. After the eastern building had been erected, services were held alternately every Sunday in the Eastern and Western buildings.

On January 18th, 1790, Michael Musselman, son of the above named Jacob Musselman, who also had been called to the ministry, conveyed to Peter Zetty, Christian Hunsberger and Michael Shelly, (Trustees) a tract of land, situated about a half mile to the west of the original meeting-house, to which tract the site of the present West Swamp church, the first house of worship was then removed, and there continued to be used as a meeting and school house until the year 1819, when it was superseded by a more commodious edifice built of stone, in which besides the church services, school was likewise held, until the congregation in 1839 erected a separate school building by its side. This building in turn, in 1873, made room for the present West Swamp church, a two-story building built of stone 45 by 60 feet in size.

EAST SWAMP MENNONITE CHURCH.

As far as is known the following persons served as ministers of this church during its existence, probably 180 years. Felty Clemmer, Jacob Musselman, Michael Musselman, Samuel Musselman, (father, son, and grand-son), Jacob Nold, Christian Bliem, Christian Zetty, Jacob Hiestand, John H. Oberholtzer, William N. Shelly, Levi O. Schimmel, and Andrew B. Shelly, the present pastor.

The Swamp church was the first of our Mennonite churches which introduced the Sunday-school work, the first school being organized in the spring of 1857, with the present pastor as its superintendent. It was also the first church to introduce instumental music into its services, both of its churches being supplied with pipe organs.

As will appear from the above there was originally but one organized congregation, holding its church services and celebrating the Lord's Supper alternately once in this and then in the other of its meeting houses. Later however, as the number of members increased and as the meeting-houses became too small to hold them all, separate organizations were formed and since then two congregations exist known respectively as the West Swamp and East Swamp congregations. These together with the Flatland church near Quakertown and the Saucon church near Coopersburg, form the Swamp pastoral charge at present under the pastorate of A. B. Shelly, assisted by J. S. Moyer. Inasmuch as a number of the members of this charge live in the borough of Quakertown, services have for the last several years been regularly held, and a prosperous Sunday-school is conducted at this place. The present aggregate membership of the charge is about four hundred.

Wadsworth Congregation.

The Wadsworth Mennonite church was organized in October, 1853, by Ephraim Hunsberger. He was born November 18, 1814, in Montgomery county, Pa. October 18, 1849, he was ordained to the gospel ministry in the Hereford congregation, and October 10, 1852, as bishop in the Upper Milford congregation. That same month he moved with his family to Wadsworth, Ohio. Here he at once began to hold services in the Homes Brook schoolhouse, a little west of town. During the summer of 1853, a church was built near the schoolhouse, and that same year in October it was dedicated, and the church formally organized with six families, twelve members, but before the close of that year the number of members was doubled. From the very beginning the congregation had a steady, constant growth. During the forty years that Bro. Hunsberger was pastor and bishop of the church, there were just two hundred members in the congregation, the highest number at any one time, being about one hundred and fifty. During the time of the Mennonite school here the activity of the congregation was increased through the help of the professors and students.

WADSWORTH MENNONITE CHURCH.

The pastor was first married to Esther Bechtel, December 25, 1838, in Montgomery county, Pa. They had together eleven children, ten of whom are still living. After her death March 17, 1861, he married Elizabeth Overholt, March 13, 1862. Three children were born unto them, two of whom are still living. At present the family lives in a pleasant home on College street in Wadsworth. The aged pastor is enjoying the blessings that an upright life brings in old age, is blessed with the respect and good-will of all who know him, and is reaping the satisfaction of seeing the fruits of his labors. In 1892 he resigned his active labors as pastor, but still preaches occasionally, visits among the members and friends, a living benediction to all.

Upon his resignation the present pastor, N. C. Hirschy, was called. The church at this time numbered eighty-four members. It was found impracticable to continue holding services in the church in the country. Consequently an effort was made to locate in town. In August 1892, the Congregational church (see illustration) was purchased and repairs made. In December following the house was re-dedicated. This church costing $2533, is surrounded by beautiful shade trees and is in every way a pleasant and comfortable house for worship. The change of location from country to town, and of services from German to English, had in this instance a favorable effect upon the congregation. Old hopes were revived, new life began to show itself. Regular services are now held with a congregation numbering one hundred and thirty-four members, a Sunday-school of about one hundred pupils, and a Young People's Society of forty members.

The present pastor was born February 27, 1867, near Berne, Indiana. August 7, 1892, he was ordained to the gospel ministry, and May 6, 1894, to the office of bishop in the Wadsworth congregation. September 5, 1895, he was married to Augusta Hunsberger, youngest daughter of the former pastor.

Mennonites in South Africa.

In a paper published in Transvaal, South Africa, there appeared a call issued by settlers in that country for the establishing of a Mennonite church in Pretoria. There is no reason why there should not be Mennonite churches in every country established by those that go out to bear the blessed gospel of salvation to the world.

First Mennonite Congregation, of Philadelphia.

Until within recent years a Mennonite church in a large city was considered an inovation and almost a positive failure. But the Mennonites in farming districts engaged in agricultural pursuits would thrive and succeed. During the last decade, however, it was proven that by adapting the principles of the Mennonite Church to the conditions of city life it can there flourish without even sacrificing any of its doctrine. This being known to be true, in many cities, both here and abroad, efforts are now being made to establish churches in all places whither multitudes of our people have drifted. In Europe special efforts are now being made to meet the wants of their scattered people in cities.

It was about the middle of this century that Mennonites began moving to the city of Philadelphia and engaged in mercantile business. Already as early as 1860 the Macedonian cry of these members in the city of Brotherly Love was heard by the mother churches throughout the country. In response to this call occasional visits would be made by the different ministers and services conducted by them. In October of 1865 an organization was effected with thirty-five members, with the late Bishop Moses H. Gottshall as overseer of the flock, and Brother David Taylor, as deacon. Deacon Taylor, previous to his removal to the city, had been the honored deacon of the East Swamp congregation.

FIRST MENNONITE CHURCH, PHILADELPHIA.

For about three years after the organization, services would be conducted by the visiting ministers from the country congregations. In the spring of 1868 a call was extended to Samuel G. Clemmer, then assistant in the Hereford church, to become the leader of the new organization. The call was accepted and Brother Clemmer became the first regular pastor of the Philadelphia church. His labors in the city were crowned with success, but were to be of short duration. A victim of consumption, the new pastor soon began failing in health, and on February 16, 1870, he passed peacefully from his labors to reward. A week previous to his death he preached his last sermon to his people. Bro. Clemmer was in his forty-ninth year when he died. Shortly after the death of the pastor, A. B. Shelly was called to the pastorate. Bro. Shelly, while continuing his labors in his home church, in the Swamp district, would regularly visit the orphaned church and minister to their spiritual wants. This ministry extended over a period of fifteen months. About this time Levi O. Schimmel, who had been the steward at the Mennonite Seminary at Wadsworth, Ohio, had resigned his position there, and a call was extended to him. This call was accepted and for one year Bro. Schimmel labored with success, when he resigned to accept a call from the General Conference to become its traveling missionary. This was in the spring of 1873. A. E. Funk, of the Hereford congregation, who had just returned from the Mennonite Seminary, at Wadsworth, Ohio, was then called, and in the spring of 1874 he entered upon his duties and continued until July 1882, when he resigned to accept a call to the Indian Mission station, at Cantonment, as assistant to Missionary S. S. Haury. The congregation at this time numbered about sixty members. A new church building had just been completed, but a great part of the membership had been scattered, so that the church attendance at this time was very small. The congregation now extended a call to N. B. Grubb, then editor and publisher of the *Schwenksville Item*, at Schwenksville, Pa., and assistant to Bishop Moses H. Gottshall. This call was finally accepted, and on October 1, 1882, he entered upon his duties as pastor of the congregation. All these years Moses H. Gottshall had contin-

ued as the Bishop of the flock. In the spring of 1883 he tendered his resignation as Bishop. The resignation was accepted, and in 1884 the present pastor was ordained to the office of Bishop.

Since the organization of the congregation in 1865, 509 members have been added, making a total membership of 544. During the first seventeen years 118 members were added. During the term of the present pastor, a period of fifteen years, 391 members have been added. The congregation now numbers 400 members. Thus of the 544 members in the congregation since its organization a loss of 144 is reported. Of this number 99 have died, 36 were dismissed and two were excommunicated. The others have gone out and were lost amid the masses.

The congregation first worshipped in private houses, but later rented a second-story hall, on Germantown avenue, where regular services were held. In 1867 a small frame chapel, located on Diamond street, above fifth, was rented, and later acquired by purchase. Here the congregation worshipped until 1881, when a commodious brick building supplanted the frame chapel.

The services at first were wholly in the German language. Now all the services, with the exception of two preaching services a month, are English. For the last few years a mission Sunday-school, under the auspices of the congregation, has been conducted in the northern part of the city, and with reasonable success. Preaching services have lately been commenced at this place and so far have met with encouraging results. Indications now point to the possibility of regular services with two sermons a Sunday in the near future. Besides a large prosperous Sunday-school connected with the congregation, there is also a Christian Endeavor Society, a Junior C. E. Society, and a Ladies' Aid and Mission Society. The congregation on June 30, last, celebrated the twenty-fifth anniversary of the ordination of the pastor to the Gospel ministry.

The first anniversary of the Mennonite Home, at Frederick, Pa., was celebrated on Monday, August 30, 1897. Between two and three hundred people were present. Inspiring services were held and the day was spent very pleasantly and profitably. The institution is gaining many friends and supporters. About $100 was added to the fund for running expenses on anniversary day. There are now five old people who have here found a quiet retreat for their last years in life, enjoying the sunshine of Christian love.

The Congregation of Swiss Mennonites at Pandora and Bluffton, Ohio.

The first settler and founder of the Swiss settlement in Putnam and Allen counties in the state of Ohio, and so in a sense the founder of this congregation, was Michael Neuenschwander. He was of Swiss Mennonite descent, his ancestors having come from Langnau, in the Canton Berne, where they left their ancestral home on account of their faith in the year 1732, and settled finally in the French province of Upper Alsace, in the neighborhood of Delle (Dattenrind). Here he was born March 9, 1778. His father's name was Michael, and his mother's Barbara, *nee* Steiner. In the year 1809 he married Anna Ernst, with whom he had five children of whom one son and the only daughter died young. In 1823 with his wife and three sons, he set out in search of a new home across the sea in the United States of America. The journey to the sea, and again on this side by land, was made in his own conveyance. On the 4th of October, after a long and wearisome journey they came to the Little Chippeway in Green township, Wayne county, Ohio. Next spring, 1824, he bought 74 acres of land there from a man named Jacob Schrag for $90, and there took up his abode with his family.

In the spring of 1833, accompanied by his oldest son, he journeyed farther west to seek a new home. They came to Reily Creek, at a place then in Putnam, now in Allen county. They were so well pleased with the place that they at once took up 320 acres of government land for which they paid $400. Returning to Wayne county they at once made preparations and in the fall of that year the family, consisting still of father, mother, and three sons, John, Daniel, and Michael, removed to their new home on Reily Creek, increasing the homestead by another purchase of 240 acres.

The report of this new settlement soon spread in Wayne and Holmes counties, and several brethren at once followed to see the new country and purchase homesteads for themselves. In the summer of 1834 four families moved there, Christian Bucher, Johannes Moser, and Christian Suter, of Holmes county, and D—— Amstutz, of Wayne, These were followed in the spring of 1835 by Johannes, Christian, and Ulrich Bœsiger and Jonannes Lugibuehl. The settlement now consisted of nine families, all of whom belonged to

the Swiss Mennonite congregation above named. Though with the exception of Bucher and Moser, they had all immigrated from France, Switzerland was their mother country, the sojourn in Alsace having been on rented properties only.

Late in the summer of 1835, Bishop Christian Steiner from Buchwald in the above named Canton Delle, Upper Alsace, came with his family and a number of brethren and sisters to Wayne county, Ohio, and from there he and three of his sons and several other brethren went to Putnam county, where they purchased homesteads, and yet the same fall settled there.

Upon his arrival here, Bro. Steiner at once began holding services regularly every two weeks. In 1836 a number of other families came here from Wayne and Holmes counties, among them the old deacon Christian Bœsiger. During the next two years Christian Suter and Ulrich Steiner, youngest son of Bishop Steiner, were chosen by lot to the office of minister, and Johannes Lugibuehl to that of deacon. Several years later another minister, Johannes Amstutz, came here from Switzerland. There were thus in the new settlement or congregation one bishop or elder, three ministers, and two deacons.

On account of the advanced age of Elder Steiner, at his request the choice of an assistant Elder or Bishop was made by lot from among the ministers, the lot falling on the son, Ulrich Steiner. Not many years later, on January 5th, 1846, the aged Bishop Christian Steiner was called away through death, aged 71 years, 7 months, 15 days.

For some time the services were held in private houses and in barns, till in 1843 a house was erected for this purpose on the farm of Daniel Neuenschwander. It was built of logs cut flat on two sides. But it was not very long till the constantly growing congregation found it too small and in 1857 a large frame building was erected in its place. This in turn was changed and enlarged in 1876.

In the year 1846 a meeting house was built in the southern part of the settlement near where the Ebenezer church now stands. This as well as the first building in the northern part, was for some time used also for school purposes. The Ebenezer church, a brick building, was erected in 1868 and enlarged in 1883, (See illustration.)

In March, 1852, occurred the death of old father Michael Neuenschwander, the founder of the settlement. During the summer of this year a number more families came from Switzerland and settled here. The following fall and winter are memorable for the breaking out of a malignant disease, a sort of nervous fever, to which quite a number, mostly young and robust persons, fell victims. On the 7th of August, 1853, after a brief illness died Elder Ulrich Steiner, aged 37 yrs., 7 mos. and 10 days. He had been an earnest and talented preacher.

Ebenezer Mennonite Church, Bluffton, Ohio.

In the fall of the same year, on October 9th, the brethren Johannes Moser and ChristianSteiner were chosen by ballot and lot to the office of minister, and minister Christian Suter was ordained Bishop. Bro. Moser had just the previous year come here from the Sonnenberg congregation in Wayne county. Bro. Steiner, one of the newly elected ministers, died before the close of the year, December 16, 1853, and on May 11, 1856, Peter Schumacher was chosen by lot in his place. Minister Johannes M. Amstutz died November 18, 1860.

During the civil war, 1861—5, the government treated our people with some degree of forbearance on account of their conscientious scruples against serving in war. Several of the men were once drafted, but were afterwards accorded the alternative of buying themselves free. Later the townships in which most of the congregation live, were exempted from the draft. A sum of money was raised with which substitutes were obtained for the required number of recruits from these townships.

On January 24, 1864, at the request of Elder

Christian Suter, Minister Johannes Moser was also ordained as Elder or Bishop.

On October 7, 1873, deacon Joh. C. Lugibuehl died after a long period of sickness, and on May 31, 1874, Peter P. Steiner was chosen by lot in his place.

Bishop Christian Suter died December 5, 1874; and on May 28, 1876, Christian Zimmerli was called to the office of minister.

On February 25, 1879, occurred the death of father Christian Bucher, one of the first settlers, at the advanced age of 100 years, 7 months, and 22 days.

In the spring of 1877 a Sunday-school was started in the older meeting house and a year later in Ebenezer church. At first the schools met only every other Sunday and were closed during the winter. Later they began to be kept open the year round, and still later to meet every Sunday. Now there are three Sunday-schools in the congregation, one in each of the churches and one in Bluffton. The average total weekly attendance in these schools is between 700 and 800 children, young people, and older members. The teachers number about sixty. On October 16 and 17, 1885, the first Sunday-school convention was held in the Ebenezer church.

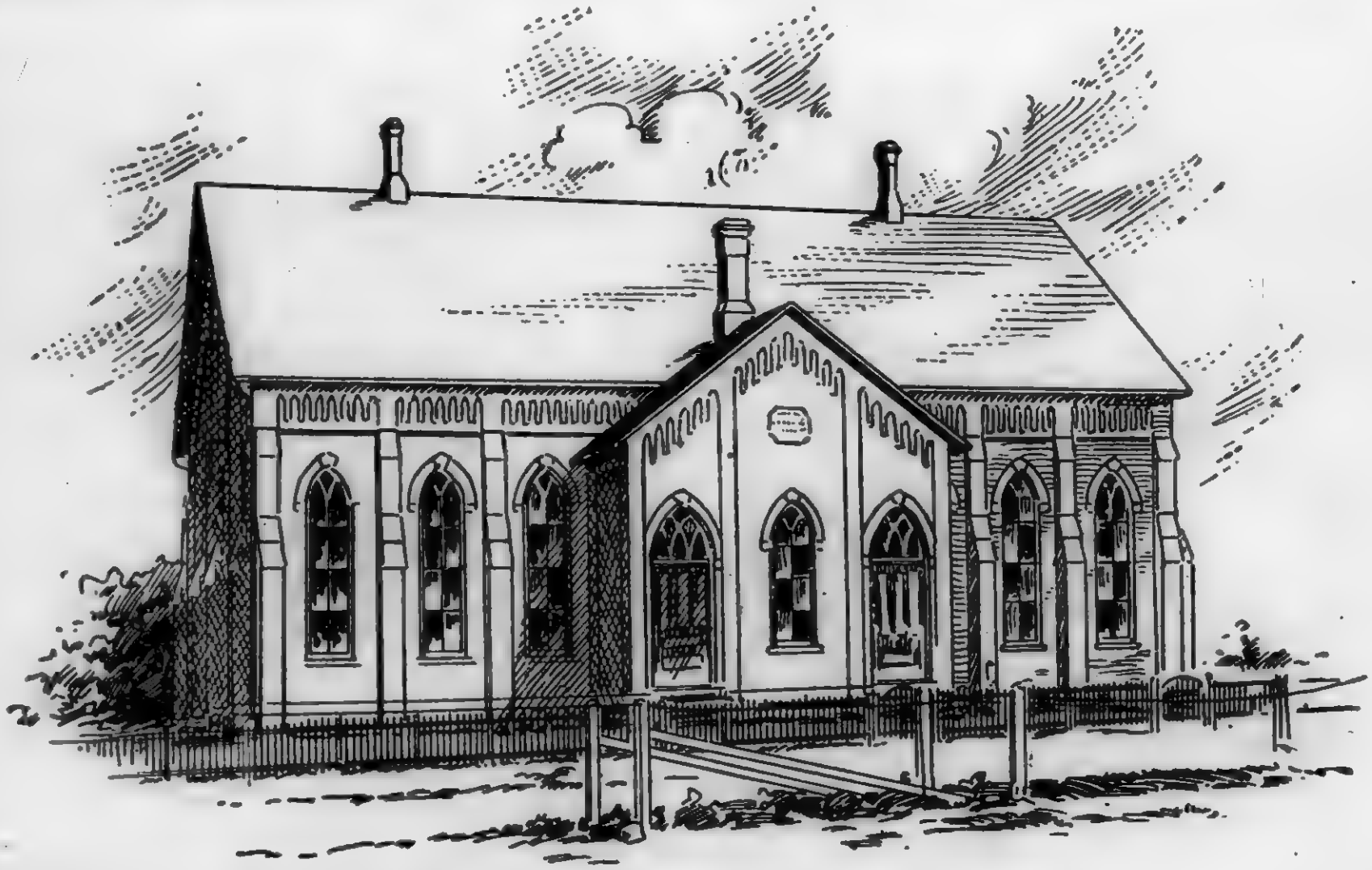
May 28, 1881, Minister Peter Schumacher died suddenly near Ottawa, Ohio, as he was on his way home from that place. On the 31st of July following, Benjamin Diller was chosen in his place.

On May 15, 1887, Minister Christian Zimmerli was ordained as Bishop.

As the congregation kept growing, the house built in 1857 and enlarged in 1876, was again found too small, and the question of building anew had to be taken up. During the summer of 1889 a solid brick structure was erected nearly two miles north of the old meeting house and one mile east of Pandora. The new building was called the St. John's church and was dedicated on Sunday, October 6th. (See illustration). During the week following the Middle District Conference and Sunday-school Convention were held here.

In the Spring of 1890, Friedrich Zeller, a minister of the Evangelical Association, joined the congregation and became one of its ministers.

In the fall of 1893, the General Conference met in the St. John's church, October 19th to 25th. Many ministers and visitors, brethren, sisters and friends from near and from far, east, west, north and south, were here and a blessed time was spent. It was at this meeting that this congregation became a member of the General Conference of the Mennonite church of North America, in accordance with a previous decision reached at a meeting of the congregation called for this purpose by a majority of five-sixths of all votes cast.



ST. JOHN'S MENNONITE CHURCH, PANDORA, OHIO.

On the two days following, October 26 and 27, the General Sunday-school Convention was held in the Ebenezer church.

The congregation at present has:—Two Bishops, Johannes Moser and Christian Zimmerly; two ministers, Friedrich Zeller and Benjamin Diller; one deacon, Peter P. Steiner; and the following trustees,—Christian Schumacher, Peter B. Hilty, Jonas A. Amstutz, and Noah Moser.

The congregation numbers 200 families and 900 members.

Short Sketches of the Mennonite Young People's Societies.

We need not go back more than a decade to come to the time when Young People's Societies were very few in number in our Church, and when very little was known of them by many of our people. During recent years, however, a change has come about, and congregation after congregation has been opening its doors to these societies, and now they find them to be indispensable auxiliaries to the churches. They have come to stay, because their existence means life, health, power, and strength. We present to our readers a number of sketches of the different societies found in our church, embracing all those which we know to be in existense. In most cases we have our data direct from the societies, but in some cases we have it indirect and consequently some of the sketches are not so complete. The order followed is that of the years when the different societies were organized.

The Hereford Young People's Society of Christian Endeavor, in connection with the church at Bally, Pa., was organized January 15, 1887, with fifteen members. The first officers were the following: Pres., A. S. Berky; Sec., I. H. Bechtel; Treas., Jos. B. Bechtel. It has, at present, a membership of forty. The following are the present officers: Pres., Oswin C. Funk; Vice Pres., Elmer K. Berky, Rec. Sec., Sallie Matthias; Cor. Sec., A. S. Berky, Clayton, Pa.; Treas., Laura Bauer; Junior Supt., Annie C. Funk. The meetings are held every other Sunday evening from 7.30 to 9.00 o'clock. As a season of special blessing for them during the last year may be mentioned a Young People's Convention held there on June 7th. The members of the society contribute annually from $20 to $30 to mission work. The society was represented at the San Francisco convention by Miss Mary Bechtel, who gave an excellent report. She goes to the Northfield Training school in October for a term of two years.

The society in connection with Salem church, Dalton, O., organized in 1887, holds prayer meetings every Sunday evening. The society is composed of all such who desire to take part in these meetings.

The Christian Young People's Society of the church at Halstead, Kansas, organized March 25, 1888. is conducted on the C. E. plan. The first officers were, Pres., H. H. Ewert; Vice Pres., H. P. Krehbiel; Sec., H. O. Kruse; Rec. Sec., B. B. Reiner; Treas., Barbara Krehbiel. The present number of members is 77, and the following are the officers in charge: Pres., R. S. Haury; Vice Pres., J. Hohmann; Sec., Anna V. Lehmann; Treas., Herman Penner. Meetings are held every alternate Sunday evening. The society is trying to live up to the motto: "For Christ and the Church."

The society of the congregation at Hillsboro, Kansas, is known as the German Christian Young People's Society. It was organized in 1889, and in 1896 had a membership of twenty eight. During the same year J. S. Hirschler was president, and Anna S. Hirschler, secretary. Meetings are held every two weeks.

The Young People's Society of Christian Endeavor of the Summerfield, Ill., church, was organized August 12, 1890, with nine members. The first officers were, Pres., D. T. Baer; Rec. Sec., A. T. Ledig; Cor. Sec., C. van der Smissen; Treas., Barbara Baer. The present number of members is nineteen, and the following are the officers: Pres., T. Baer; Vice Pres., H. C. van der Smissen; Rec. Sec., L. Berger; Cor. Sec., C. van der Smissen; Treas., A. Weber. Meetings are held every two weeks. The general character of the meetings is that of a Bible Reading, but on every third meeting evening a social program in accordance with the Christian character of the society is rendered. The society has sent a number of bibles to young Indians who can read English. They have also contributed to charitable and mission causes.

The Young People's Christian Association of the Deep Run congregation, Bedminster, Bucks county, Pa., was organized in 1892, with about thirty members. The first president was Rev. A. M. Fretz, and the first secretary, Lillie J. Rickert. The present membership is about thirty, and the present officers are, Pres., A. M. Rickert; Vice Pres., Mahlon M. Fretz; Sec., Maggie Fretz; Treas., Erwin Wasser. Meetings are held on alternate Sunday evenings.

In connection with the Alexanderwohl church, Kansas, is a society of a double character, known as the "South Alexanderwohl Young People's

Society and Sewing Circle." It is in the first place a C. E. society, and in the second place a country sewing circle. It was organized in 1892 with these officers, Pres., C. C. Frey; Sec., P. H. Richert; Treas., H. P. Balzer. The present number of members is seventy-five, and the officers, the following: Pres., P. P. Buller; Sec., D. H. Richert; Treas., H. Frey. Meetings are held monthly. In the sewing society, the young men buy material, and the young women do the sewing. The society also contributes money to the mission cause. As special occasions they mention the general meetings of all the societies in their state.

The Christian Young People's Society of the Swiss congregation at Bluffton, O., organized in 1892, with a membership of sixty-five, has a present membership of one hundred and fifteen. The present officers are, Pres., Peter Bixel; Sec., S. S. Bixel; Treas., Amos Hilty; Chor., S. S. Diller. Meetings are held every two weeks. The object of the society is to bring spiritual life to young and old.

The Young People's Christian Association of the West Swamp church, Pa., organized in 1892, has a membership of about thirty. The first officers were, Pres., S. M. Rosenberger; Vice Pres., Menno Sell; Sec., Mary Stahl; Treas., Lizzie Michael. The present officers are, Pres., Frank Dieterly; Vice Pres., Reno Rosenberger; Sec., Mrs. Allen Bleam; Treas., Mrs. Frank Dieterly. Meetings are held every alternate Sunday evening, and are alternately a Bible Reading and a social meeting; in the latter a program consisting of readings, papers, special selections of music, all of a Christian character, being rendered. The society contributes systematically to the mission cause.

The West Zion Young People's Association at Moundridge, Kansas, had in 1896 a membership of sixty. During the same year D. J. Krehbiel served as president, and Emma Eymann, as secretary.

The Y. P. S. C. E. of the First Mennonite Church of Philadelphia was organized October 18, 1892, with nine active, and seventeen associate members. The first officers were, Pres., J. B. Bechtel; Vice Pres., Silas M. Grubb; Rec. Sec., Edwin Ehret; Cor. Sec., H. G. Allebach; Treas., A. B. Bechtel. There is at present a total membership of one hundred and eleven. The present officers are, Pres., Edwin Ehret; Vice Pres., Wm. H. Grubb; Rec. Sec., Harrison Moyer; Cor. Sec., Wayne Kratz; Treas., Eugene Moyer. Prayer meetings are held every Sunday evening before church services; these without exception are live and full of interest. Under the auspices of the society a monthly paper is published devoted to the interest of the work in their own church, and to the cause of Christ in general. Although this society is not yet five years old, five of its members are already in the Gospel ministry, and there is a fair prospect of several more to follow.

The society of the church at Trenton, O., is a Christian Endeavor. It was organized in 1893, with ten members, and the following officers: Pres., Rev. H. J. Krehbiel; Sec. and Treas., Emma Augspurger. The present number of members is twenty, and the following officers are in charge: Pres., Sarah Schrock; Sec. and Treas., Edward Mosiman. Meetings are held on alternate Sunday evenings. The society is in a progressive condition, at least so far as enthusiasm in the work is concerned.

The Christian Young People's Association of the Hamilton congregation, Aurora, Neb., was organized in 1893. Meetings are held every Sunday evening. In 1896, the membership was forty.

The Silver Street Young People's Society of Goshen, Ind., was organized in 1892, with the following as officers: Pres., Dan'l Smoker; Sec. Mary Schrock. No report of the number of members is kept, but in 1896 there were about seventy. The present officers are, Pres., M. Schrock; Sec., George Miller. Meetings are held on alternate Sunday evenings. In the meetings the programs as outlined in the "Golden Rule" are followed, and special effort is made to encourage new members to take part in the exercises.

The Christian Young People's Society of the White Oak congregation, Hudson, Ill., was organized in 1893. The meetings are held every Sunday evening. In 1896, the membership was thirty-four. In the same year the president was Clara Ropp, and secretary, Nellie Troyer.

The Y. P. S. C. E. of the church at Pulaski, Iowa, was organized in 1893. The present membership is about twenty. Meetings are held on alternate Sunday evenings. In 1896, the president was C. W. Ramseyer, and the secretary, Nannie Hartzler.

The Y. P. S. C. E. of the Zion Mennonite church of Souderton, Pa., was organized in 1893 with these officers, Pres., Rev. A. M. Fretz; Vice Pres., H. D. Detweiler; Rec. Sec., Katie Moyer; Cor. Sec., J. D. Moyer; Treas., Sheridan Metz. The present membership is twenty eight. The following are the present officers: Pres., H. D. Detweiler; Vice Pres., Mrs. H. D. Detweiler; Rec. Sec., Mary L. Detweiler; Cor. Sec., John D. Moyer; Treas., M. L. Moyer. Meetings are held every two weeks.

The society of the East Washington congregation, Washington, Ill., is not known by any special name. It was organized in 1893. It has a membership of about twenty-eight.

The Young People's Christian Society of the congregation at Berne, Ind., was organized in 1894, with forty members. The following were the first officers: Pres., I. A. Sommer; Vice Pres., A. A. Lehman; Sec., N. G. Frankhauser; Treas., E. A. Luginbill. It is essentially a C. E. society although it has not been christened such. The present number of members is eighty-four, and the following officers are in charge: Pres., Amos Reusser; Vice Pres., E. A. Luginbill; Sec., Sarah C. Sprunger; Treas., H. P. Ray. The society holds prayer meetings every Sunday evening. It has been found to be a great aid in church and Sunday-school work.

The Y. P. S. C. E. of the "Gnadenberg" congregation, Butler county, Kansas, was organized in 1894. Its membership is about thirty, and during 1896 G. N. Harms was president of the society. Meetings are held every two weeks.

The Y. P. S. C. E. of the Garden Township church, Harvey county, Kansas, was organized in 1894. The membership is about fifty. During 1896, the president was Henry Schroeder, and the secretary, Barbara Ruth. Meetings are held every two weeks.

The Society connected with the St. Louis congregation, was organized in 1894. It has a membership of about eighteen. In 1896, the president was Ed. Linscheid, and the secretary, Anna Dueck.

The Y. P. S. C. E. of the Wadsworth, Ohio, church, was organized, July 1, 1894, with fifteen members. The first officers were, Pres., N. C. Hirschey; Vice Pres., Augusta Hunsberger; Cor. Sec., Jennie Pennepacker; Rec. Sec., Nora Kreider; Treas., Fred. Yoder. The present number of members is forty, and the present officers are, Pres., David Gunsaulis; Vice Pres., Nora Kreider; Cor. Sec., Jennie Pennepacker; Rec. Sec., Ida M. Zepp; Treas., Emma Overholt. Meetings are held every two weeks.

The Society of the Bethesda Church, Henderson, Neb., was organized in 1892. It has a membership of about thirty-two, and holds meetings every four weeks. During 1896, the officers were, Pres., John Abrams; Sec., J. J. Doell.

The Y. P. C. Society of Bethel congregation, Tipton, Missouri, was organized in 1895. The membership at present is about forty. Meetings are held every Sunday evening. In 1896, the president was Edwin Moyer, and the secretary, Clara Lehman.

The St. John's Young People's Society of Pandora, O., was first organized in 1892, but had a re-organization in 1897. Its membership numbers sixty. The officers are, Pres., C. C. Moser; Sec., Elam Hilty; Treas., Dan'l J. Basinger. Meetings are held every two weeks.

The Y. P. S. of the Emanuel Church, Noble, Iowa, was organized May 30, 1897, and has a membership of thirty-six. Its officers are, Pres., Wm. Rich; Vice Pres., Aggie Miller; Rec. Sec., Emma Reuter; Cor. Sec., E. E. Eicher; Treas., Joseph Wittig. Meetings are held every Sunday evening.

The Y. P. S. of Christian Workers of the Quakertown, Pa. mission, was organized May 18, 1897, and has a membership of twenty-five. The officers are, Pres., S. M. Rosenberger; Vice Pres., D. M. Landis; Sec. Mrs. S. M. Rosenberger; Treas., Milton Strunk. The society holds three meetings in a month. Although yet in its infancy, it is giving evidence of great usefulness.

MINISTERS OF THE MENNONITE CHURCH IN AMERICA.

A

Abraham John, Bradshaw, Neb.
Acker William Millerstown, Pa.
Ackerman J., Gridley, Ill.
Adrian Heinrich, Parker, S. D.
Aeby Jacob, Ransom, Kan.
Aeschleman P.R.,Colfax, Washington.
Albrecht John, Flanagan, Ill.
Albrecht Henry V., Tiskilwa, Ill.
Albrecht Henry B., Tiskilwa, Ill.
Albrecht John, Newton, Ontario.
Allebach Harvey G., Noble, Iowa.
Allebach Christian, Kulpsville, Pa.
Allebach John, Sellersville, Pa.
Amstutz D. C., Marshallville, Ohio.
Amstutz Cleophas, Kidron, Ohio.
Augsburger Noah, Hopedale Ill.
Augsburger C., Linn Grove, Ill.
Augsburger D. D., Aurora, Neb.
Augsburger David D., Goodland, Ind.
Augsburger John, Stuttgart, Arkansas.
Augsburger John, Overpeck, Ohio.
Augsburger C. K., Trenton, Ohio.
Augsburger Aaron, Gibson City, Ill.
Augsburger Christian, Vera Cruz Ind.
Auker William, Millerstown, Pa.

B

Baer J. B., Bluffton, Ohio.
Baer Henry, Hagerstown, Md.
Baer Adam, Hagerstown, Md.
Baerg Peter, Steinback, Man.
Baerg Peter, Hochstadt, Man.
Barg John, Marion, Kan.
Baecher Jos., Fisher, Ill.
Baechler Christian, Zurich, Ont.
Bachman Joseph, Metamora, Ill.
Baker Benjamin P Moundridge Kan.
Baltzer P., Fahrland, Kan.
Baltzer J. J., Mt. Lake, Minn.
Baltzer P., Moundridge, Kan.
Bartel H. H., Hillsboro, Kan
Bartel J. D., Langdon, North Dakota.
Bashore A., Juniata Co., Pa.
Basinger Peter, Calla, Ohio.
Banman H. Lehigh, Kan.
Baumgartner S., Halstead, Kan.
Beachey Daniel, Aurora, W. Virginia.
Beachy Manassa, Elklick, Pa.
Beachy C. K., Belleville, Pa.
Beachy Christian, Elklick, Pa.
Beachy C. S., Midland Va.
Beachy Moses, Farmerstown, Ohio.
Beachy Noah, Walnut Creek, Ohio.
Beachy Peter, Baltic, Ohio.
Beachy David, Sugar Creek, Ohio.
Beachy Joel J., Grantsville, Md.
Beachy Daniel, Arthur, Ill.
Bean Amos K., Ironbridge, Pa.
Bean Warren, Skippack, Pa.
Bearss Gilbert, Sherkston Ont.
Becker John. Mt. Lake, Minn.
Becker Peter, Marion Junction, S. D.
Becker Benjamin, Parker, S. D.
Bechler S., Fairbury, Ill.
Bechler Joseph. Fisher, Ill.
Beery C. C., Caledonia, Mich.
Beery Henry, Easton, Ohio
Beery Solomon Dayton, Va.
Beller C. Neutral, Kansas.
Berk Henry, Marion Junction S. D,
Berkey William, Richfield, Pa.
Bergen Abraham, Altona, Man.
Bergen Isaac, Altona, Man.
Bender D. H., Tub, Pa.
Bender Jacob, Tavistock, Ont.
Bender Jacob M., Tavistock, Ont.
Beidler John, Shelly, Pa.
Beiler David, Ronks, Pa.
Birky J. H., Lund, Kan.
Birky I. C., Lund, Kan.
Boll Joseph————Pa.
Birky J. C., Hopedale, Ill.
Boese Samuel, Perrydale, Oregan.
Bowers Jacob Winchester, Va.
Bower Henry, Harleysville, Pa.
Bowman Enoch, St. Jacobs, Ont.
Bowman Samuel, Berlin, Ont.
Bowman Tobias, St. Agatha, Ont.
Bowman Moses C., Manheim, Ont.
Bowman Moses, Manheim, Ont.
Bowman Samuel S., Berne, Mich.
Boshart Joseph, Baden, Ont.
Borntrager C. E., Partridge, Kan.
Borntrager J. J., Midland, Va.
Borntrager J. J., Hartford, Kan.
Borntrager J. D., Haven, Kan.
Borntrager Manasses J., Shrock, Ind.
Borntrager M. E., Middlebury, Ind.
Borntrager J. E., Middlebury, Ind.
Borntrager Eli E. Shipshewana, Ind.
Borntrager Eli J., Grass,North Dokata.
Borntrager,J. J.,(Bishop)Midland, Va.
Blough Levi A., Davidsville, Pa.
Blauch Jonas, Johnstown, Pa.
Blauch H. H., Tub, Pa.
Bleily Jacob, Nappanee, Ind.
Blosser John, New Stark, Ohio.
Blosser N. O., New Stark, Ohio.
Brackbill Christian M., Gap, Pa.
Brunk George R., Canton, Kan.
Brunk George, Broadway, Va.
Brunk Christian, Winchester, Va.
Brunk Daniel S., Elida, Ohio.
Brenneman N., Pickerington, Ohio.
Brenneman Moses, Elida, Ohio.
Brenneman Peter J., Kalona, Iowa.
Brenneman C. B., Elida, Ohio.
Brenneman A. H., Orrville, Ohio.
Brenneman Adam B., Lancaster, Pa.
Brenneman J., Grantsville, Md.
Bricker Henry, Chambersburg, Pa.
Brubaker Tobias, Rawlinsville, Pa.
Brubaker Abraham, Strassburg, Pa.
Brubaker Jacob N., Mt. Joy, Pa.
Brubaker John L., Leonard, Ohio.
Brubaker John L., Birch Tree, Mo.
Brubaker John K., Roherstown, Pa,
Bucher John, Clay, Pa.
Buckhart Isaac, Pandora, Ohio.
Buckwalter, David, Leacock, Pa.
Buckwalter Ira T. Dalton, Ohio.
Buercky Joseph, Tiskilwa, Ill.
Burky Jacob D.. Wisner, Neb.
Buhler Peter, Alexanderwohl, Kan.
Buhler Abraham, Mt Lake, Minn.
Burkholder David, Nappanee, Ind.
Burkholder Moses, Nappanee, Ind.
Burkholder Abrm.B.Harrisonburg,Va.
Burkholder Abraham, Newville, Pa.
Burkholder C. R., Newville, Pa,
Burkholder John,East Lewiston, Ohio.
Burkholder Daniel, Warkarusa, Ind.
Burkholder Lewis, Box Grove, Ont.
Buller J., Newton, Kansas.
Bucher John, Rawlinsville, Pa.
Burkhart Isaac, Pandora, Ohio.
Byler Rudolph, New Wilmington, Pa.
Byler Noah, East Brook, Pa.
Byler Joseph, New Castle, Pa.
Byler Joseph H., Belleville, Pa.
Byler Jonas, New Wilmington, Pa.
Byler Jacob, Middlefield, Ohio.
Byler Daniel, Middlefield, Ohio.

C

Christophel Jacob, South West, Ind.
Christner Peter, Eugene, Oregon.
Clemmer Josiah, Souderton, Pa.
Classen D. D. Hillsboro, Kan.
Classen C., Whitewater, Kan.
Clymer H. M. Line Lexington, Pa.
Coffman John S., Elkhart, Ind.
Coffman Samuel F., Elkhart, Ind.
Coblentz Moses J., Sugar Creek, Ohio.
Cooprider Matthias, Canton, Kan.
Cornelson Abraham, Hochstadt, Man.
Cornelson Abraham, Durham, Kan.
Cressman Amos, New Hamburg, Ont.
Cressman Menno, New Hamburg, Ont.
Cripe Amos S., Emma, Ind.
Coyle James, Hudson, Ind.

D

Deffenbach Chr., Masontown, Pa.
Detweiler Samuel, Telford, Pa.
Detweiler Henry, Blake, Ont.
Detweiler Henry,————Va.
Detweiler Joseph, Huntsville, Ohio.
Detweiler Abraham, Brutus, Mich.
Detweiler C., Brutus Mich.

Detweiler S. H., Bellfontaine, Ohio.
Diener D. A., Canton, Kan.
Diller Benjamin, Bluffton, Ohio.
Derksen Henry, Chortitz Man.
Derksen Abraham, Altona, Man.
Dirks Jacob, Halstead, Kansas.
Dirksen Henry, Chortitz, Man.
Driver D. E., Versailles, Mo.
Driver John C., Versailles, Mo.
Dueck Frantz, Gretna, Man.
Dueck Jacob, Hochstadt, Man.
Dueck Abraham, Hochstadt, Man.
Dueck Abraham, Gruenfeld, Man.
Dueck David, Winkler, Man.
Dueck John D., Hillsboro, Kan.
Durr J. W., Woodside, Pa.
Dyck Peter, Gretna, Manitoba.
Dyck David, Morden, Man.

E

Ebersole Abraham, Clear Spring, Md.
Ebersole Levi L., Elizabethtown, Pa.
Ebersole John, Lawn, Pa.
Ebersole Peter, Bainbridge, Pa.
Ebersole Abraham, Clear Spring, Ind.
Eby Isaac, Buyerstown, Pa.
Ediger Franz, Buhler, Kan.
Egle C. R., Flanagan, Ill.
Egle John, Sr., Minier Ill.
Egle Joseph Minier, Ill.
Egly Joseph, Geneva, Ind.
Egly Christian, Geneva, Ind.
Ehst John, Clayton, Pa.
Ehrlich Jacob, Marion, Kan.
Engle Peter, Washington, Ill.
Enns Abraham G , Inman, Kan.
Enns John Morris, Manitoba.
Enns Johon, Hampton, Neb.
Enns Jacob, Morris, Man.
Epp John, Henderson, Neb.
Epp Heinrich H., Henderson, Neb.
Epp Cornelius, Rosthern, Sask.
Epp Gerhart, Henderson, Neb.
Epp Gerhard, Rosthern, Sask.
Epp Peter, Rosenfeld, Man.
Erb Tillman, M., Harper, Kan.
Erb Moses, Berlin, Ontario.
Erb John, Harrisburg, Pa.
Ernst John, Chappell, Neb
Esh Daniel, Ronks, Pa.
Ewert Cornelius, Loretta, S. Dakota.
Ewert H. H., Gretna, Man.
Ewert W. J., Hillsboro, Kan.
Ewert E. J., Loretta, S. Dakota.
Ewert A. D., Bingham Lake. Minn.
Ewert Benjamin, Gretna, Man.

F

Fast Henry, Sr., Mountain Lake, Minn.
Fast Henry, Jr., Mountain Lake, Minn.
Fast Gerhard, Mountain Lake, Minn.
Fisher Benjamin, Ronks, Pa.
Forry Theodore B. Tilden, Pa.
Foth Johon, Hillsboro, Kansas.
Franz Gerhard, Buhler, Kan.
Freyenberger Chr., Pettisville, Ohio.
Fretz Allen M., Souderton, Pa.
Fricke F. C., Perrinton, Mich.
Friesen Peter J., Henderson, Neb.
Friesen Peter H., Inman, Kan.
Friesen John, Reinland, Man.
Friesen Jacob, Reinland, Man.
Friesen John K., Morris, Man.
Friesen Henry, Chortitz, Man.
Friesen Isaac, Plum Coulee, Man.
Friesen Cornelius, Chortitz, Man.
Friesen Peter J., Henderson, Neb.
Friesen Abraham, Rosthern, Sask.
Friesen John M., Altona, Man.
Friesen John, Rhineland, Man.
Friesen Jacob, Rhineland, Man.
Friesen Peter, Wisckler, Manitoba.
Friesner Harvey, Bristol, Ind.
Funk John F., Elkhart, Ind.
Funk John, Gretna, Man.
Funk J., Hillsboro, Kan.
Flaming P. Sparta, Kan.
Flickinger J., Purity, Kan.

G

Gaeddert D., Buhler, Kan.
Garber David, Goshen, Ind.
Garber John, Honeyville, Ind.
Garber Peter, Low Point, Ill.
Garber David, Orrville, Ohio.
Galle William. Moundridge, Kan.
Gascho Christian, Baden, Ontario.
Gascho Joseph, Milford, Neb.
Gascho Jacob, Fulda, Minn.
Gascho Joseph, Ruby, Neb.
Gascho John, Baden, Ont.
Gascho John, Zurich Ont.
Gascho Joseph, Peach Orchard, Ark.
Gayman Samuel, Oakland Mills, Pa.
Geil John, Amberly, Va.
Gehman Solomon, Blair, Ont.
Gehman Samuel, Oakland Mills, Pa.
Gehman Abraham, Bowmansville, Pa.
Gehman David, Doylestown, Pa.
Geinet H. M., Grantsville, Md.
Gerig Benjamin, Smithville, Ohio.
Gerig Joseph P., Leo, Ind.
Gerig Jacob, Smithville, Ohio.
Gerig Chr. R., Merrimac, Iowa.
Gerig S., Wayland, Iowa.
Gerber Joseph, Adrian, Minn.
Gerber David, Elbing. Kan.
Gerber Valentine, Adrian, Minn.
Giesbrecht Isaac, Altona, Man.
Giesbrecht Peter, Hochstadt, Man.
Giesbrecht William, Steinback, Man.
Gingrich C. H., Aurora, Neb.
Gingrich Jacob, Preston, Ont.
Gingerich John, Standford, Ill.
Gingerich Peter, Washington, Ill.
Gindlesperger Samuel, Davidsville, Pa.
Glick Christian, Pequea, Pa.
Good Andrew, Harper, Kan.
Good Isaac, River Styx, Ohio.
Good Henry G., Bowmansville, Pa.
Good Henry H., Richland, Tenn.
Good C, G., Oronogo, Mo.
Good Henry H., Concord, Tenn.
Good Christian, Dale Enterprise, Va.
Goerz David, Newton, Kan.
Goerz Peter, Inman, Kan.
Goerz Heinrich, Lehigh Kan,
Godshall Henry, Lansdale, Pa.
Gottshall Abraham H., Niantic, Pa.
GottshallWilliam S.,Schwenksville, Pa
Graber Christian, Freeman, S. Dak.
Graber Daniel, Noble, Iowa.
Graber Peter, Middle Branch, Ohio.
Graybill Theodore, Richfield, Pa.
Graybill William, McAllisterville, Pa.
Grieser Daniel, Dewey, Ill.
Grieser Joseph, Fulda, Minn.
Greider J. E., Osborn, Ohio.
Groff Elias, Straudsburg, Pa.
Gross John, Plumstead, Pa.
Grove Isaac, Coyner's Store, Va.
Grubb N. B. 2118 Marshall St., Phila.
Grubb Silas M., Philadelphia, Pa.
Gsell David, Clear Spring, Md.
Guengerich Joseph J., Amish, Iowa.
Gunden John V., Amish, Iowa.

H

Harder Gustag, Brainard, Kan.
Hann Jacob, Caledonia, Mich.
Hallman E. S., Berlin, Ont.
Hallman Isaac, Listowell, Ont.
Harms William, Winkler, Man.
Harms Peter, Rheinland, Man.
Harms J. F., Hillsboro, Kan.
Harms G. N., Elbing, Kan.
Harms A. B., Elbing, Kan.
Harms A. H., Elbing, Kan.
Harms Jacob, Mountain Lake, Minn.
Harnish John, Martickville, Pa.
Hartman Emanuel, Washington, Ill.
Hartzler J. S., Elkhart, Ill.
Hartzler John, Garden City, Mo.
Hartzler J. B., Huntsville, Ohio.
Hartzler Benjamin, Allensville, Pa.
Hartzler Benjamin, East Lyne, Mo.
Hartzler Jacob C., Belleville, Pa.
Hartzler Isaac, Langgreen, Md.
Harshburger Jonathan, Davidsville Pa
Harshburger Peter, Berlin, Ohio.
Harshbourger Daniel, Mt. Hope, Ohio.
Hamilton B. F., Peabody, Kan.
Hauter Christian S., Cullom, Ill.
Headings S., Bellfontaine, Ohio.
Heidebrecht P., Sparta, Kan.
Heatwole Joseph, Rushville, Va.
Heatwole Peter, Dale Enterprise, Va.
Heatwole Simeon, Rushville, Va.
Heatwole L. J., Dale Enterprise, Va.
Heatwole Gabriel D., Rushville, Va.
Heatwole Anthony P., Ladd Va.
Heatwole Emanuel Rushville, Va.
Heatwole John F., Rushville, Va.
Heer Henry, Avilla, Mo.
Hershberger H H., Sharon Centre, Ia.
Hershberger Chr., Arthur, Ill.
Hershberger Jonathan, Emma, Ind.
Hershberger P. P., Milford, Neb.
Hershberger Joseph, Stonewall, Va.
Hege Jacob, Wisner, Neb.
Hege Jacob, Williamson, Pa.
Herschey J. H., Olathe, Kan.

Herschey Jacob R., Buyerstown, Pa.
Herschey Jacob, Voltaire, Pa.
Herr Abraham, New Danville, Pa.
Herr J. M., Allen, Pa.
Hertz Moses, Morgantown, Pa.
Hertzler Benjamin. Lancaster, Pa.
Hertzler Isaac D., Denbigh, Va.
Hergert Wilhelm, Fairview, Okla.
Hess John, Weidmanville, Pa.
Hess Jonas, Lititz, Pa.
Hess Samuel, Shiremanstown, Pa
Hetrick Simon, Milan, Okla.
Hiestand Abraham, Doylestown, Pa.
Hildebrand Jacob R., Fisherville, Va.
Hildebrand Jacob, Madrid, Va.
Hitly David, West Liberty, Ohio,
Hirschey N. C., Wadsworth. Ohio.
Hirschler J. S., Hillsboro, Kan
Hœppner Jacob, Winkler, Man.
Horner J. S., Kokomo, Ind.
Hoover Amos Kinzer, Pa.
Hostetler Peter, Groveland, Ill.
Hostetler D. J., Indianapolis, Ind.
Hostetler David, Weilersville, Ohio.
Hochstetler John. M., Emma Ind.
Hochstetler D., Emma Ind.
Hochstetler A. J., Middlebury, Ind.
Hostetter Chas., Landis Valley, Pa.
Hostetter David, Leaman Place, Pa.
Hostetter Jacob, Sells Station, Pa.
Holdeman, D. B., Newton. Kan.
Holdeman John, Jasper, Mo.
Hooly Daniel, Garden City, Mo.
Hoover John G., Stouffville, Ont.
Hoover Samuel R., Jr., Markham,Ont.
Hoover Moses, Selkirk, Ont.
Horning Benjamin, Knauers, Pa.
Horning Abel, Telford, Pa.
Horning Moses G. Richfield, Pa.
Horning Jacob, Bluffton, Ohio.
Hoffer John, Bridgewater, S. Dakota.
Hoffer John, Freeman, S. Dakota.
Hoffer Paul, Freeman, S. Dakota.
Horst Elias Tilden, Pa.
Horst M. E., Newton, Kan.
Horst Michael, Maugansville, Md.
Horst Michael, North Lawrence, Ohio.
Horst Michael, Orrville, Ohio.
Horst David, Stony Brook, Pa.
Horst Abraham, Manheim, Pa.
Huber Benjamin, Maxville, Ohio.
Huber Cornelius, Hillsboro, Kan.
Hubin Daniel, Kimel, Minn.
Hunsberger Ephraim, Wadsworth, O.
Hunsberger Daniel, Jordan, Ont.
Hunsberger John, Centre Point, Pa.
Hunsberger Jacob B.,Parker Ford, Pa.
Hunsberger Jacob. Vincent, Pa.
Hunsberger Chr., Creamery, Pa.
Hygema John, Wakarusa, Ind.

I

Isaac Abraham, Hochstadt, Man.
Isaac Abraham, Kleefeld, Man.

J

Jansen John, Beatrice, Neb.
Jantzi Joseph, Ontario, Can.
Jantzi Joseph, Adrian, Minn.
Jantzi Michael, K., Tavistock, Ont.
Jantzi Peter G., Wellesley, Ontario.
Jause Joseph, Lewis Co., New York.
Johns Daniel J., Goshen Ind.
Johnson David, Woodside, Pa.
Johnson H. H., Creamery, Pa.
Johnson L. J., Cherry Box, Mo.
Johnson Abraham, Stevensville, Ont.
Johnson Lafayette, Cherry Box, Mo.

K

Kaser Josiah Mt. Eaton, Ohio.
Kauffman John E.,————, Pa.
Kauffman Chr., Childstown, S. Dak.
Kauffman Joseph, Freeman, S. Dak.
Kauffman Gideon, Arthur, Ill.
Kauffman D. S., Shipshewana, Ind.
Kauffman D. D., Hartford, Kan.
Kauffman Daniel, Garden City. Mo.
Kauffman Hiram K., Landisville, Pa.
Kauffman J., H., Bellefontaine, Ohio.
Kauffman Isaac. Mulbery, Pa.
Kauffman Jona, Gordonville, Pa.
Kauffman Jonas, Needy, Oregan.
Kauffman Samuel, Pulaski, Pa.
Kauffman Joseph, Freeman, S. Dak.
Kauffman W. H., Cherry Box, Mo.
Kauffman John E., Mattawana, Pa.
Keim David. Addison, Pa.
Keim Peter, Logan Mich.
Kennel Michael, St. Agatha, Ont.
Kennel P., Trenton, Ohio.
Keener George. Cearfoss, Md.
King Joseph, Yuton, Ill.
King Joseph, Carlock, Ill.
King Christian, Deer Creek, Ill.
King Joshua, New Wilmington, Pa.
King Joel, New Holland, Pa
King Christian, Intercourse, Pa.
King I. B., ————, Mo.
Kinports Daniel, Clay City, Ind.
Kintzi H. Butterfield, Minn.
Kinsinger John, Carlock, Ill.
Kinsinger Joseph, Meadows, Ill.
Kinsinger Michael Washington, Ill.
Kinsinger Peter, Sharon Centre, Iowa.
Kinsinger Jacob, Washington, Ill.
Kipfer Andrew, St. Agatha, Ont.
Kipfer Christian, Newton, Ont.
Kipfer John, Milverton, Ont.
Kipfer Solomon, Newton, Ont.
Klaasen Abraham, Plum Coulee,Man.
Klaasen Abraham, Morris, Man.
Klaasen Peter, Hague, Sask.
Klaasen Peter, Reinland, Man.
Kliewer J. J., Shelly, Okla.
Kliewer G., Sparta, Kan.
Klippenstein John, Gretna, Man.
Klippenstein Peter, Altona, Man.
Kornhaus Adam, Orrville, Ohio.
Koehn Andrew H., Durham, Kan.
Koehn H. A., Halstead, Kan.
Kreider Jonas, Wadsworth Ohio.
Krieble William,————, Ind.
Krehbiel Christian, Halstead, Kan.
Krehbiel P., Moundridge, Kan.
Krehbiel Valentine, Valentine, Kan.
Krehbiel Jacob, Clarence Centre, N.Y
Krehbiel H. J., Trenton, Ohio.
Krehbiel Jacob, Darlington, Okla.
Krehbiel H. P., Canton, Ohio.
Krocker Jacob, Morris, Man.
Krocker Peter, Morris, Man.
Krocker Bernhard, Henderson, Neb.
Krocker Bernhard, Cable, Colorado.
Kropf Christian, Shakespeare, Ont.
Kropf David, Lancaster, Mo.
Kropf Daniel J., Needy, Oregon.
Kuhns A., Neutral, Kan.
Kurtz Johathan Ligonier, Ind.
Kurtz John S., Richfield, Pa.

L

Landis John L., Brinkley's Bridge,Pa
Landis John B.. East Hempneld, Pa.
Landis George, Blooming Glen, Pa.
Lantz John, Neshannock Falls, Pa.
Lentz Benjamin, Mascot, Pa.
Lantz Samuel, Gap, Pa.
Lapp Daniel G., Juniata, Neb.
Latshaw John, Spring City, Pa.
Layman Simon, Davidsville, Pa.
Loucks Aaron, Scottdale, Pa.
Loucks Jonas, Wakarusa, Ind.
Loux Peter, Blooming Glen, Pa.
Leatherman Sam'l Line Lexington,Pa.
Leatherman John, Bedminster, Pa.
Leatherman M., Wadsworth, Ohio.
Leatherman H. O., River Styx, Ohio.
Lefever John, Neffville, Pa.
Lehman David, East Lewiston, Ohio.
Lehman Benjamin. Milton Grove, Pa.
Lehman Benjamin, Columbia, Pa.
Lehman D., Fair Grove, Mich.
Lehman Samuel D.,Chambersburg,Pa.
Lehman Peter, Middletown, Pa.
Lehman Peter, Beaver Falls, N. Y.
Lehman Peter, Y., Goshen, Ind.
Lehman Joseph, S., Elkhart, Ind.
Lehman P. S., Elkton, Mo.
Lehman Yost, Goshen, Ind.
Lehman P. S., Berne, Ind.
Lehman P. P., St. Martin, Mo.
Lehman Joel, Silver Hill, Ohio.
Leichty Christian Leo, Ind.
Lesher Benjamin, Williamson, Pa.
Leiter Samuel, East Salem, Pa.
Lichty Jacob, Wellesley, Ont.
Litwiller Christian, St. Agatha, Ont.
Litwiller Joseph, Tremont, Ill.
Litwiller Jacob, St. Johns Mich.
Litwiller Peter, St. Johns, Mich.
Linscheid Jacob, Butterfield, Neb.
Lœwen Peter, Steinbach, Man.
Loose H. H., Menges' Mill, Pa.
Long D. D., Chambersburg, Pa.
Longaker S. H., Schwenksville, Pa.
Longenecker Henry E., Mt. Joy, Pa.
Loux Peter B., Dublin, Pa.
Lugibill John C., Leo, Indiana.

M

Mack Andrew, Bally, Pa.
Martin David, Canal Winchester, O.

Martin Jonas H., Goodville, Pa.
Martin Jacob H., Ladd, Va.
Martin Snively, Harrisonburg, Va.
Mast Abraham, Walnut Creek, Ohio.
Mast Samuel, E., Welshfield, Ohio.
Mast Andrew, Mt. Hope, Ohio.
Mast Daniel Z., Morgantown, Pa.
Mast E. A., Kokomo, Ind.
Mast Frederick. Berlin, Ohio.
Mast Moses, Berlin, Ohio.
Mast Moses, Walnut Creek, Ohio.
Mast Joseph E., Middlebury, Ind.
Mast S. E., Welshfield, Ohio.
Mast John S., Morgantown, Pa.
McCulloth John, Morrisson, Ill.
McGowan James H., Nappanee, Ind.
McKay Henry, Clachan, Ont.
Mellinger D. H., Stephenson, Va.
Mehl J. C., Goshen, Ind.
Mensch Jacob, Skippack, Pa.
Metzler Noah, 168 W. 18th St.,Chicago.
Miller Andrew, Holden, Mo.
Miller Christian, Childstown, S. D
Miller C. J., Kalona, Iowa.
Miller Wm. K., Green Centre, Iowa.
Miller D. C., Plevna, Ind.
Miller D. D , Middlebury, Ind.
Miller D. J., Emma, Ind.
Miller Eli S., Shipshewana, Ind.
Miller Emanuel, Lagrange, Ind.
Miller H. A., Shipshewana, Ind.
Miller Joseph D., Middlebury Ind.
Miller Manasses, Middlebury Ind.
Miller Y. C., Shipshewana, Ind.
Miller John J., Haven, Kan.
Miller J. A. Needy, Oregon.
Miller C. W., Canton, Kan.
Miller S. C.. Monitor, Kan.
Miller J. C., Leitersburg, Md.
Miller Jacob, Grantsville, Md.
Miller Joel J., Grantsville, Md.
Miller Andrew. Holden, Mo.
Miller Shem, Charm, Ohio.
Miller ————, Pulaski, Iowa.
Miller Isaac A., Tremont, Ill.
Miller David S., Berlin, Ohio.
Miller Jacob J.. Berlin, Ohio.
Miller Jacob E., Berlin, Ohio.
Miller Levi D., Berlin, Ohio.
Miller Eli, Walnut Creek, Ohio.
Miller J. Moses, Walnut Creek, Ohio.
Miller Solomon, Walnut Creek Ohio.
Miller John, Walnut Creek, Onio.
Miller Peter P., Millersburg, Ohio.
Miller G. D., Tub, Pa.
Miller Moses B., Geistown, Pa.
Miller Peter, Oakland, Maryland.
Miller Abednego, Urbanna, Ohio.
Miller Isaac. Freemont, Ill.
Miller J. C., ————, Neb.
Miller John, Vandalia, Ill.
Miller Jacob H., Goshen, Ind.
Miller Levi, Garden City, Mo.
Mininger Jonas, Elroy, Pa.
Mitchel John, ————Indiana.
Michael Nelson, Sherkston, Ont.
Mishler Jacob D., Eugene, Oregon.
Morrel David East Lynne, Mo.
Moser John, Kirschnerville, N. Y.
Moser John, Bluffton, Ohio.
Moser John S., Orrville, Ohio.
Moser Jacob S., Dalton, Ohio.
Moseman S. K., Middletown, Ohio.
Moyer M. S., Excelsior, Mo.
Moyer J. S., Centre Valley, Pa.
Moyer Abrm. F., Blooming Glen, Pa.
Moyer (Myers) Samuel, Hanover, Pa.
Moyer Jacob, Harleysville, Pa.
Moyer Michael, Souderton, Pa.
Mumaw Amos, Wakarusa, Ind.

N

Nafziger Nicholas, Milverton, Ont.
Nafziger John, Topping, Ont.
Nafziger, Christian, Sturgis, Mich.
Nafziger Christian, Lewis Co., N. Y.
Nafziger Daniel, Minier, Ill.
Nafziger Christian, Hopedale, Ill.
Nahrgang Jos., New Hamburg, Ont.
Nelson Isaac, Fertile, Iowa.
Newcomer————, Medina Co., Ohio.
Newcomer Jacob, Columbia, Pa.
Neuenschwander Peter M.,Berne, Ind.
Neufeld Gerhard, Mt. Lake, Minn.
Neufeld John. Chortitz, Man.
Neufeld John, Inman, Kan.
Neufeld Peter, Shelly, Okla.
Neufeld Gerhard, Winkler, Man.
Neuhauser V.. Gridley, Ill.
Nice Jonas, Akron, Ohio.
Nice Jonas, Roseland, Louisana.
Nice ——, ——, Ill,
Nice John, Morrison, Ill.
Nice Philip, Sterling, Ill.
Nickle Theodore, Mt. Lake, Minn.
Nickle Heinrich, Elbing, Kan.
Nissly Ephraim, Mt, Joy, Pa.
Nisly Eli, Partridge, Kan.
Nisly John, Haven, Kan.
Nolt Elias, New Holland, Pa.
Nuszbaum Jacob, Orrville, Ohio.
Nunemaker J. M., Rosedale, Neb.

O

Oesch Andrew, Aurora, Neb.
Ott Solomon, Bowmansville, Pa.
Orendorf D., Flanagan, Ill.
Oyer Joseph, Sterling, Kansas.

P

Paethkaw Gerhard, Gleichen,Alberta.
Pankratz Peter, Lehigh, Kan.
Pankratz Peter H., Henderson, Neb.
Parret Philip H., Chambersburg, Pa.
Pauls Jacob, Inman, Kan.
Peachy S W., Menno, Pa.
Peachy Christian K., Belleville, Pa.
Peachy Jonas, Belleville, Pa.
Peachy John, Belleville, Pa.
Penner John II, Beatrice, Neb.
Penner John III, Beatrice, Neb.
Penner Gerhart, Beatrice, Neb.
Penner H. D., Hillsboro, Kan.
Penner J. W., Hillsboro Kan.
Penner J. H., Hoag, Neb.
Penner Martin, Steinbach, Man.
Penner Martin, Clearspring Man.
Peters Isaac, Henderson, Neb.
Peters Dietrich, Henderson, Neb.
Peters Dietrich D., Henderson, Neb.
Peters Cornelius, Rhineland, Man.
Peters Dietrich, Mt. Lake, Minn.
Petkauw Gerhard, Winkler, Man.
Petter Rudolph, Cantonment, Okla.
Plank D. J., Arthur, Ill.
Plank David, Bellefontaine, Ohio.
Plank Jonas, Green Centre, Iowa.
Plank John J., Sharon Centre, Iowa.
Plett Cornelius, Clearspring, Man.

Q

Quiring Henry, Lamberton, Minn.

R

Ramer Jacob, Richfield, Pa.
Ramseier C., Hillsboro, Kan.
Ratzlaff P., Sparta, Kan.
Ratzlaff A., Alta Kan.
Ratzlaff Henry, Jansen, Neb.
Ratzlaff J., Farms Kan.
Regier C. H., Elbing, Kan.
Regier J. W., Elbing, Kan.
Regier H. H., Mt. Lake, Minn.
Regier Peter, Henderson, Neb.
Regier John J., Henderson, Neb.
Regier Peter, Rosthern Sask.
Rediger Jos., Gridley, Ill.
Rediger Joseph, Milford, Neb.
Rediger Christian, Aurora, Neb.
Reimer Peter, Steinbach, Man.
Reimer Peter, Beatrice, Neb.
Reimer Henrich, Mt. Lake, Minn.
Riesser Christian, Eureka, Ill.
Reisser Christian B., Eureka, Ill.
Ressler J. A., Scottdale, Pa.
Rever David, Amish. Iowa.
Rich John, Salem, Oregon.
Rich John, Willard, Oregon.
Richert P., M. D., Gossel, Kan.
Richert Peter, Alexanderwohl, Kan.
Richert Jacob, Shelly, Okla.
Richert Jacob, Lehigh, Kan.
Richert Cornelius C., Lehigh, Kan.
Richner Henry, Holden, Mo.
Rickert Allen, Columbiana, Ohio.
Rickert ————, Mahoning Co., Ohio.
Riehl Elias, Lewisburg, Pa.
Ringenberg Jacob, Tiskilwa, Ill.
Risser Christian, Brunnerville, Pa.
Risser Martin, Fontana, Pa.
Rittenhouse John F., Jordan, Ont.
Rogui Christian, Crogham, New York.
Rogui Jacob, Crogham, New York.
Rohrer Michael, Louisville, Ohio.
Rohrer John, Brunnerville, Pa.
Roop P. W., Pekin, Ill.
Rosenberger John, Hatfield, Pa.
Rosenberger Henry, Dublin, Pa.
Ross George, Elida, Ohio.
Roth Jacob, Thurman, Col.
Roth Daniel, Morton, Ill.
Roth N. E., Milford, Neb.

Roth John, Whitewater, Kan.
Roth Jacob, Albany, Oregon.
Roulett Philip Pulaski, Iowa.
Rush Jacob, Plumstead, Pa.
Rupp John, Awoka, Minn.
Rupp Peter, Berne, Mich.
Ruth Jacob, Plumsteadville, Pa.
Rutt Martin, Maytown, Pa.
Rychner Henry, Holden, Mo.

S

Sawatzkie Franz, Winkler, Man.
Schaum Christian, Harrison, Ill.
Schmidt Benjamin Loretta, S. Dak.
Schmidt P. H., Elbing, Kan.
Schmitt J. P., Gridley, Ill.
Smith John, Metamora, Ill.
Scheidt John R., Frederick, Pa.
Schertz Joseph, Eureka, Ill.
Schertz Peter, Washington, Ill.
Schertz Christian S., Eureka, Ill.
Schertz Peter D., Metamora, Ill.
Schartner Chas., Marion Junction, S.D.
Schartner Fred., Marion Junction, S.D.
Schiffler Albrecht, Roseland, Neb.
Schimmel L. O.,2110 Franklin St., Phil.
Schrag Jacob, Irwing, Oregon
Schrack Jos. D , Arthur, Ill.
Schrack Noah, Yoder, Kan.
Schrock Andrew, Metamora, Ill.
Schrock David, Needy, Oregon.
Schrock Joseph, Thurman, Col.
Schrock Peter, Walnut Creek, Ohio.
Schrock C. C., Selden, Kan
Schlabach John, Eglon, W. Va.
Schlabach D., Hutchison, Kan.
Schlegel Joseph, Thurman, Col.
Schlegel Joseph, Milford, Neb.
Schrœder Abraham, Gretna, Man.
Schrœder J., Annelly, Kan.
Schantz Christian, Congerville, Ill.
Schantz Joseph, Fulda, Minn.
Schantz Peter, Yuton, Ill.
Schantz Peter B., Carlock, Ill.
Schmucker Daniel, Louisville, Ohio.
Schmucker Jacob, Sterling, Kan.
Schneck Chr., Apple Creek Ohio.
Schultz John, Mt. Lake, Minn.
Schultz Peter, Mt. Lake, Minn.
Schultz Jacob, Marion Junction, S. D.
Schwartzendruber Christ., Blake, Ont.
Schwartzendruber C., Stiles, Iowa.
Schwartzendruber Jacob F., Kalona,Ia
Schwartzendruber Eli, Eagle Grove,Ia.
Schwartzendruber J., Green Centre, Ia.
Swartzendruber C. J., Midland, Va.
Schwartzendruber S. J., Clarion, Ia.
Schwarz Jacob, Berne, Ind.
Schwarz Joseph, Berne, Ind.
Schwarz Joseph, Jr., Berne, Ind.
Shank Samuel, Broadway, Va.
Shank Abraham, Broadway, Va.
Shank Lewis, Broadway, Va.
Shank David, Ringgold, Md.
Shank Erasmus C., Waynesboro, Va.
Shank Jacob, Elkhart, Ind.
Shenk Michael, Terryton, Kan.
Shenk Andrew, Oronogo, Mo.
Shenk John M., Elida, Ohio.
Shenk David, Edgemont, Pa.
Shenk Tobias, East Hempfield, Pa.
Shenk Jacob, Elkhart, Ind.
Shenk Daniel, Bigler, Pa.
Shuhart August, Philadelphia, Pa.
Schenbeck Jacob, Geneva, Ind.
Schindler David, Geneva, Ind.
Schmidt H. H., Durham, Kan.
Schroder H. P., Hampton, Neb.
Schrœder Abraham, Altona, Man.
Shelly A. B.. Milford Square, Pa.
Shelly A. S., Bally, Pa.
Shelley Henry L., Oregon, Ill.
Shelly D. B., Brutus, Mich.
Shellenberger A., Columbia, Pa.
Shellenberger E. M., Harper, Kan.
Shellenberger E. M., Ransom, Kan.
Shellenberger Abrm.,Moundridge,Kan
Shetler S. G., Holsopple, Pa.
Shope Henry, Middletown, Pa.
Shope Daniel, Middletown, Pa.
Shoemaker J. S., Dakota, Ill.
Showalter Christian, Donnellson, Ia.
Shoup M. vanBuren, Mt. Eaton, Ohio.
Siemens Jacob, Mt. Lake, Minn.
Slaubaugh John C., Berlinton, Ind.
Slonecker Michael, Louisville, Ohio.
Smucker Jonathan P., Goshen, Ind.
Snavely Christian, Shannon, Ill.
Snavely J., Danvers, Ill.
Snavely Jacob H., Manheim, Pa.
Snively Martin, ————, Va.
Snyder Herrman, Woodbury, Pa.
Snyder Abraham, Roaring Springs, Pa.
Snyder Absolam, Kossuth, Ont.
Snyder Jonas, Waterloo, Ont.
Sommer A. A., Cucamonga, Cal.
Sommer I. A., Berne, Ind.
Sommer Peter, Washington, Ill.
Sommer John, Paris, Ohio.
Souders John, Goodville, Pa.
Spenler Peter, Poole, Ont.
Speicher J. P., Logan, Mich.
Sproll Nobertius, Amboy, Ind.
Sprunger Joel, Reno City, Okla.
Sprunger J. A., Chicago, Ill.
Sprunger S. F., Berne, Ind.
Sprunger Christian, Berne, Ind.
Stahley J., Danvers, Ill.
Stahley Stephen, Flanagan, Ill.
Stauffer Abraham, Roseland, Neb.
Stauffer Jacob, Milford, Neb.
Stauffer Jacob, Leetonia, Ohio.
Stauffer John, Bachmansville, Pa.
Stauffer Jacob C., Kulpsville, Pa.
Stauffer Noah, Strassburg, Ont.
Steckley John, Hartford, Kan.
Steiner C. B., Salem, Oregon.
Steiner M. S., Cranberry, Ohio.
Steiner C. P., Cranberry, Ohio.
Steiner C. D., Orrville, Ohio.
Steinman Daniel, Flanagan, Ill.
Steinman Dan'l H.,New Hamburg,Ont.
Steinman Daniel, New Hamburg, Ont.
Stirri Joseph, New Hamburg, Ont.
Stœz Cornelius, Hochstadt, Man.
Stœz David, Chortitz, Man.
Stofer Eli, Hudson, Ind.
Stoltzfus Ammon E., Lund, Kan.
Stoltzfus Benjamin, Morgantown, Pa.
Stoltzfus Christ N., Morgantown, Pa.
Stoltzfus D. M., Buyerstown, Pa.
Stoltzfus Daniel U., Atglen, Pa.
Stoltzfus Henry, Groff's Store, Pa.
Stoltzfus Henry, Mascott, Pa.
Stoltzfus J., New Holland, Pa.
Stoltzfus D., Lapp's, Pa.
Stoltzfus Gideon G., Lapp's, Pa.
Stoltzfus John M., Gap, Pa.
Stoltzfus Samuel, Morgantown, Pa.
Stuckey Peter, Gibson, Neb.
Stuckey Joseph, Danvers, Ill.
Stuckey Christian, Elmira, Ohio.
Stuckey ————, Brainard, Kan.
Strubhar Valentine, Washington, Ill.
Strite Christian R., Cearfoss, Md.
Stump David, Hanover, Pa.
Stutzman Jacob J., Monitor, Kan.
Stutzman Moses, West Liberty, Ohio.
Suderman A., Newton, Kan.
Suderman Leonard, White Water,Kan.

T

Teets Jacob, Lost River, W. Virginia.
Thiessen Dirk, Marion Junction, S. D.
Thiessen William, Jansen, Neb.
Tœws Jacob, Newton, Kan.
Tœws J. R., McLain, Kan.
Tœws Peter, Gruenfeld, Man.
Tœws Peter, Bergfeld. Man.
Tœws N. F., Mountain Lake, Minn.
Troyer Amos P., Barlow, Oregon.
Troyer Benjamin, Walnut Creek, O.
Troyer Jonas J., Charm, Ohio.
Troyer Christian D., Baltic, Ohio.
Troyer David, Charm, Ohio.
Troyer J. J., Emma, Ind.
Troyer D. D.. Goshen, Ind.
Troyer Christian, Goshen, Ind.
Troyer A. A., Shipshewana, Ind.
Troyer Jonas, Middlebery, Ind.
Tschetter Wm., Freeman, S. Dakota.
Tschetter Paul, Bridgewater, S. Dak.

U

Umbel Christian, Pequea, Pa.
Ummel Abraham, Ransom, Kan.
Unruh Peter, Marion Junction, S. D.
Unruh Jacob P., Marion Junction, S.D.
Unruh Henry P., Loretta, S. Dakota.
Unruh Benjamin, Hillsboro, Kan.
Unruh Peter Marion Junction, S. D.
Unruh Peter, Lehigh, Kan.
Unruh Peter A., Moundridge, Kan.
Unruh D., Sparta, Kan
Unruh Tobias A., Moundridge, Kan.
Unzicker Peter, Cullom, Ill.

V

Vercler Andrew, Meadows, Ill.
Voth Heinrich, Bingham Lake, Minn.
Voth H. R., Keam's Canon, Arizona.

Voth Peter, Alexanderwohl. Kan.
Voth J. J., Elbing, Kan.
v.d. Smissen, C. H. A., Summerfield, Ill.

W

Wadel Peter, Chambersburg, Pa.
Wagler Jacob, Wellesley, Ont.
Wagler Christian, Baden, Ont.
Wællde Dietrich, Mt. Lake, Minn.
Wall Aaron, Mt. Lake, Minn.
Walter John, Chalfont, Pa.
Wall Henry, Mt. Lake, Minn.
Wall Cornelius M., Henderson, Neb.
Wall Peter, Buhler, Kansas.
Warkentin John, Winkler, Man.
Walter John, Chalfont, Pa.
Wambold Isaac A., Breslau, Ont.
Wayre John, Urbana, Ohio.
Weber Elias, Breslau, Ont.
Weber H., West Point, Iowa.
Wedel Benjamin I., Moundridge, Kan.
Wedel C. H., Newton, Kansas.
Wedel C. P., Lehigh, Kansas.
Wedel Cornelius, Alexanderwohl, Kan
Weaver Alexander, Wallsal, Pa.
Weaver Henry, Camp Hill, Pa.
Weaver Joseph, Oronogo, Mo.
Weaver Samuel S., Mt. Clinton, Va.
Weaver John M., Heston, Kan.
Weaver J. J., Stott, Ind.
Weaver David, Newton, Kan.
Weaver Alexander, Wallsal, Pa.
Weaver Jacob, Columbianna, Ohio.
Weaver Jacob, Shipshewana, Ind.
Weber Isaac, Bowne, Mich.
Weirich Eli D., Grass, North Dakota.
Weldey Henry, Wakarusa, Ind.
Wenger Christian, Dutton, Mich.
Wenger Joseph, New Holland, Pa.
Wenger Jacob, Schæfferstown, Pa.
Wenger Henry H., Linnville, Va.
Wenger A. D., Okalosa, Iowa,
Wenger A. D., Garden City, Mo.
Westenberger David, Annville, Pa.
Werey Christian, Amish, Iowa.
Wideman Samuel, Almira, Ont.
Wiebe Abraham, Rhineland, Man.
Wiebe John, Rhineland, Man.
Wiebe Peter, Rhineland, Man.
Wiebe Gerhard, Winkler, Man.
Wiens Abraham, Inman, Kan.
Wiens Jacob, Rhineland, Man.
Wiens Jacob B., Lehigh, Kan.
Wiens Johan, Bingham Lake, Minn.
Winey Caleb, Peabody, Kansas.
Winey Jacob L., Birmingham, Kan.
Willms Abrm, Marion Junction, S. D.
Wipf John, Freeman, S. Dakota.
Wipf Joseph, Freeman, S. Dakota.
Wisler Martin, Mummasburg, Pa.
Wisler Martin, Hanover, Pa.
Wismer Henry, Creameay, Pa.
Wismer Berlin Waterloo, Ont.
Witmer Samuel, Ritenback's Store, Pa.
Witmer Abraham, Letort Pa.
Witmer Isaiah, Farmersville, Pa.
Wittmer Abraham M., Windom, Pa.
Wittmer Elias, Groffdale, Pa.
Witmoyer Cyrus, Annville, Pa.
Wohlgemuth A., Steinbach, Man.
Wohlgemuth Hein., Clearsprings, Man.
Woolner Jacob, Kossuth, Ont.
Woolner Jacob, Jr., Kossuth, Ont.
Wyse A. J., Archbold, Ohio.
Wyse Daniel J., Archbold, Ohio.

Y

Yoder Daniel D., Oakland, W. Va.
Yoder Phinehas, Hazel Ridge, Tenn.
Yoder Elias A., Meyersdale, Pa.
Yoder Daniel D., Belleville, Pa.
Yoder Jacob, Stuttgart, Arkansas.
Yoder D. D., Tub, Pa.
Yoder Samuel, Allensville, Pa.
Yoder D. Z., Deubigh, Va.
Yoder John, Belleville, Pa.
Yoder Christian L., Belleville, Pa.
Yoder John S., Mattawana, Pa.
Yoder N., Belleville, Pa.
Yoder Jonathan, Morgantown, Pa.
Yoder Christian Z, Belleville, Pa.
Yoder Joel I., Saltillo, Ohio.
Yoder Noah D., Wellman, Iowa.
Yoder L. J., Elmira, Oregon.
Yoder Moses J., Arthur, Ill.
Yoder Moses, Grantsville, Md.
Yoder D. F., Garden City, Mo.
Yoder D. C., Emma, Ind.
Yoder Daniel, Linn Grove, Ind.
Yoder Elias, Leo, Ind.
Yoder Samuel, Elkhart, Ind.
Yoder Abraham, Farmerstown, Ohio.
Yoder A. I., Dickson county, Tenn.
Yoder Noah, Richland, Tenn.
Yoder D. Z., Smithville, Ohio.
Yoder Daniel J., Charm, Ohio.
Yoder John K., Orrville, Ohio.
Yoder John C., Emma, Ind.
Yoder Jonas C., Huntsville, Ohio.
Yoder C. K., West Liberty, Ohio.
Yoder David J., West Liberty, Ohio.
Yoder Jacob, Benton, Ohio.
Yoder Menno, Belleville, Pa.
Yoder Michael, Mattawana, Pa.
Yoder Michael, McVeytown, Pa.
Yother Henry, Blue Springs, Neb.

Z

Zacharias Peter, Rhineland, Man.
Zacharias Peter, Jr., Plum Coulee, Man.
Zehr Joseph B., Flanagan, Ill.
Zehr Christian B., Wellesly, Ont.
Zehr Peter, Fisher, Ill.
Zehr Peter, New Hamburg, Ont.
Zehr Joseph C., New Hamburg, Ont.
Zehr Christian S., Wellesley, Ont.
Zehr Daniel, Lilly, Ill.
Ziegler Joseph, Zelienople, Pa.
Zimmerly Peter, Bluffton, Ohio.
Zimmerly Christian, Bluffton, Ohio.
Zimmerman J. K., Beatrice, Neb.
Zimmerman Peter, Garden City, Mo.
Zimmerman C. C., Chenoa, Ill.
Zimmerman John, Inman, Kan.
Zimmerman J. J., Inman, Kan.
Zimmerman Jacob, Leacock, Pa.
Zimmerman John M., Churchtown, Pa.
Zimmerman Menno, Martindale, Pa.
Zimmerman Benj., Shiremanstown, Pa.
Zimmerman Peter, Roanoke, Ill.
Zook D. D., Newton, Kan.
Zook Jonathan J., Berlin, Ohio.
Zook A. D., Allenville, Pa.
Zook Christian, Allenville, Pa.
Zook Eli, Ronks, Pa.
Zook Enock, Belleville, Pa.
Zook John, Talmage, Pa.
Zook J. R., Neshannock Falls, Pa.
Zook John, Mascot, Pa.
Zook Noah, West Middlesex, Pa.
Zook D. H., Belleville, Pa.
Zug Joel, Groff's Store, Pa.
Zeller Frederick, Cora, Ohio.
Zyner M. A., Quakertown, Pa.

Following is a list of ministers who passed from labor to reward during the past year.

Byler Christian, Pulaski, Pa.
Godshall Samuel, Bedminster, Pa.
Herr Amos, Line Valley, Pa.
Imhoff Peter, Trenton, Ohio.
Oesch Samuel, Schrock, Ind.
Ruby Joseph, East Zorra, Canada.
Stoltzfu David S, Huntsville, Ohio.
Zook Joseph C., Allensville, Pa.
Zook D. J., Allenville, Pa.
Wiebe Henry, Edenburg, Man.
Wenger Isaac B., Dayton, Va.
Wenger Abraham B., Dayton, Va.

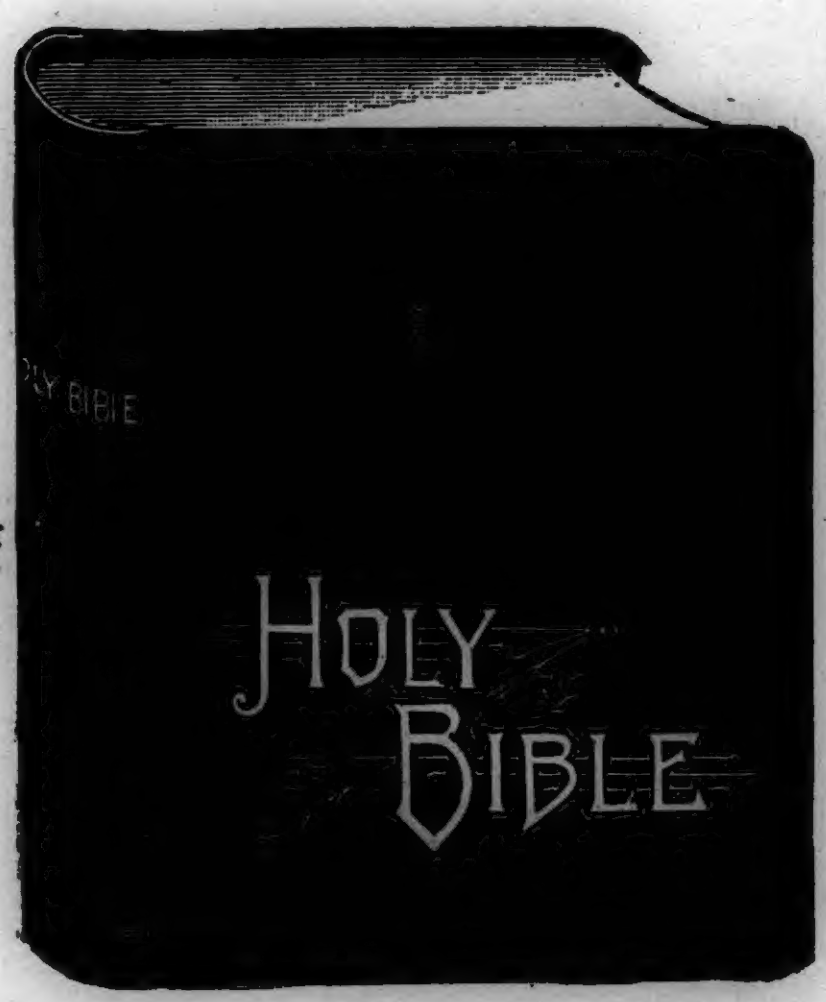
A. J. HOLMAN & CO., PUBLISHERS.

Nos. 1222 & 1224 Arch St., Philadelphia, Pa.

HEADQUARTERS FOR

ENGLISH AND GERMAN

Family and Pulpit Bibles.



Attention is also invited to our lines of self-Pronouncing S. S. Teachers', Reference and Hand Bibles and Testaments.

LIBERAL TERMS TO AGENTS.

Mennonite History,

Compiled by

Rev. C. H. A. van der Smissen.

This is one of the most comprehensive and full histories of the Mennonite Church yet published, giving a concise and connected history of the Church from its connection with the old Apostolic Church until the present day.

The work commends itself to all German readers who are members of or take an interest in the origin, the growth, and the development of the Mennonite Church.

For further particulars apply to

Rev. C. H. A. van der Smissen,

SUMMERFIELD, St. Clair County, ILLINOIS.

List of Mennonite Periodicals.

Der Christliche Bundesbote,

German organ of the Mennonite General Conference of North America. Published weekly at Berne, Indiana, at $1.50 per year.

Der Kinderbote,

Young People's paper of the General Conference of Mennonites of North America. Published semi-monthly at Berne, Indiana. Price: single copies, 30cts a year. In clubs of 10 or more 20cts.

The Mennonite,

English organ of the Mennonite General Conference of North America. Published monthly by the Eastern Mennonite Conference, at Quakertown, Pa. Price, 50cts a year. Address: A. B. Shelly, Milford Square, Pa.

Herald of Truth,

Semi-monthly, German and English, each $1.00 a year, or together $1.50. Published by the Mennonite Publishing Co., Elkhart, Indiana.

Young People's Paper,

Semi-monthly, published at Elkhart, Indiana, by the Young People's Paper Association at 75 cents a year.

Die Rundschau, weekly;
Christliche Jugendfreund, monthly;
The Word of Cheer, monthly;

are also published by the Mennonite Publishing Co., at Elkhart, Ind.

Der Zionsbote,

Weekly, $1.00 a year, is published by J. F. Harms, Hillsboro, Kansas.

Foreign Periodicals.

Mennonitische Blaetter,

A monthly paper, published at Altona, Germany, by H. van der Smissen, at 50cts a year to American subscribers.

Das Gemeindeblatt,

Published monthly by U. Hege, Reihen, Baden, Europe, at 60cts a year to American subscribers.

Der Zionspilger,

Published semi-monthly by the Swiss Mennonites at 50cts a year to American subscribers. Address John Kipfer, Langnau, Canton Bern, Switzerland.

De Zontagsbode, (Dutch)

Published weekly, by G. ten Cate, Haag, Holland.

The Mennonite . . .

An English eight-page monthly, published by the Eastern District Conference. It brings articles on general and special religious topics by able writers, reports of conferences and conventions, general church intelligence, reports from congregations and mission stations, etc.

Should Be in Every English Reading Mennonite Family.

PRICE, 50 CENTS A YEAR.

WRITE FOR SAMPLE COPY.

ADDRESS: A. B. SHELLY, Business Manager,
MILFORD SQUARE, PA.